THE
UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

VOLUME LVI

NOVEMBER, 1944-AUGUST, 1945

EDITORIAL STAFF

J. GRAY MCALLISTER, D. D., Editor-in-Chief
ERNEST TRICE THOMPSON, D. D., Book Editor
EDWARD MACK, D. D., Associate Editor
W. TALIAFERRO THOMPSON, D. D., Associate Editor
HOWARD T. KUIST, Ph. D., Associate Editor (Advisory)
ALBERT C. WINN, B. A., Business Manager
ALBERT E. DIMMOCK, B. A., Assistant Business Manager

UNION THEOLOGICAL SEMINARY

RICHMOND, VIRGINIA

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

CONTENTS OF VOLUME LVI

NOVEMBER, 1944

	Page
Benjamin Mosby Smith in Early Manhood Prof. Francis R. Flournoy, A. M., Ph. D., Emporia. Kansas.	1
The Meridian Test of the Minister Rev. Ralph G. Turnbull, M. A., Th. M., Philadelphia, Pa.	18
The Church and International Relations Prof. Samuel A. Cartledge, Ph. D., Decatur, Ga.	29
Foreign Missions an Experiment in Eugenics Robert E. Speer, D. D., LL. D., Lakeville, Conn.	39
Book Reviews	52

FEBRUARY, 1945

Training Christian Workers President Henry Wade DuBose, D. D., Richmond, Va.	73
The Second Presbyterian Church Speaks to Her Members Rev. Armand L. Currie, D. D., Richmond, Va.	80
Where Modernism Fails Rev. J. Walton Stewart, Jr., Charlotte, N. C.	86
Southern Presbyterian Reviews Rev. T. H. Spence, Jr., Ph. D., Th. D., Montreat, N. C.	93
The Relationship of Jesus to the New Testament Prof. Louis Matthews Sweet, Ph. D., S. T. D., Chicago, Ill.	110
Book Reviews	127

MAY, 1945

The World Council of Churches: A Collective Response to Christ's Prayer for Unity Rev. Henry Smith Leiper, D. D., New York, N. Y.	153
The Confessional Church in Germany Rev. Wolfgang Schweitzer, Dr. Theol., Bonn, Germany.	166
The Bible in Christian Education Prof. Joseph M. Gettys, Ph. D., Richmond, Va.	182
"A Pinch of Spice" Rev. Leslie Bullock, Th. M., Houston, Tex.	198
Book Reviews	206

AUGUST, 1945

Neglected Emphases in Biblical Criticism Prof. Donald G. Miller, Ph. D., Richmond, Va.	327
Benjamin Mosby Smith as a Pastor (1838-1854) Prof. Francis R. Flournoy, A. M., Ph. D., Emporia, Kansas.	358
Patriotism Plus Rev. John A. MacLean, D. D., Richmond, Va.	380
Book Reviews	392

THE UNION SEMINARY REVIEW

Vol. LVI. NOVEMBER, 1944. No. 1

BENJAMIN MOSBY SMITH IN EARLY MANHOOD

By Francis R. Flournoy, A. M., Ph. D.,
Professor of History and Political Science,
The College of Emporia,
Emporia, Kansas.

In the Review for November, 1943, an account was given of the early life of the Rev. Dr. B. M. Smith, Professor of Oriental Literature in Union Seminary from 1854 to 1889. The narrative ended with his graduation from college in 1829 at the age of eighteen. In this article an account is given of his life from this date until his return from Europe in the summer of 1837.

As the theme of the first article was the spiritual and intellectual development of Dr. Smith during his boyhood and youth, as affording an understanding of his character during his maturity, so this article is intended to show the growth of his interests, his mental powers and his spiritual convictions during a no less critical period of his life. That most of the narrative is concerned with his European experiences is due to the accidental circumstance that among the few private papers of Dr. Smith that have been preserved is a full and rather carefully prepared diary which begins at the time when he left his home to go to Germany. Thus it has been possible to introduce into the story certain impressions which Mr. Smith obtained of the contemporary conditions in Europe and especially in Germany. These may serve to remind us of the fact that there was once a Germany very different from that of Hitler and William II and may afford us ground for hoping that this Germany may be some day reborn.

After his graduation from college Mr. Smith remained at his home, Montrose, for several months. During this time he went to Richmond with his cousin, the Rev. Drury Lacy. While there he visited the famous Constitutional Convention in which the question of democratizing the suffrage laws was debated by some of

the leading Virginians of the day, including Madison, Monroe, Marshall and John Randolph.

In the course of the summer he made several attempts to obtain a teaching position, but he did not succeed in doing so until at the close of the year he was appointed teacher in charge of the Academy at Milton, North Carolina, between the Virginia line and Hillsboro. Of this service he writes:

> Rev. D. A. Penick, who had been Pastor in Powhatan, had recently settled in Milton and got me the place. He was the first and only minister who ever spoke to me about my religious interests while I was a boy in Powhatan and I felt specially attached to him, and cousin Agnes (step cousin), his wife, was one to whom we all felt as near as if she had been really a blood relation. There was something rather abashing to me in the thought at 18 years of age of taking charge of an Academy. But I accepted. Leaving my Mother was a memorable day. I was now cutting loose from home for good and all, going, a beardless boy, among strangers, excepting Mr. and Mrs. Penick. . . .
>
> I went to live with Mr. Penick, where I had a pleasant home for a year. . . . I soon found friends. The elders of the church . . . associated me with themselves in a weekly prayer meeting held in the church and immediately initiated me in participating actively in its exercises. I was a frequent and welcome visitor at their homes. . . . I had some scholars sufficiently advanced to keep me busy studying ahead in Latin, Greek and Mathematics. . . . I got on quite well, had concluded in the fall to give up my school and come to the Seminary, or teach elsewhere. Had a fine examination, and as I was giving my pupils a farewell address, I became overpowered with my feelings and burst into tears, in which all joined. As I had been earnestly solicited to teach another year, I at once changed my plan and the scholars all went home expressing delight that I would teach again. . . .
>
> In the summer of 1831 I went to Hillsboro and to Chapel Hill at the commencement and got up the first Educational Association ever formed in the South. I interested Mr. William J. Bingham of the Hillsboro Hall Academy, Judge Nash of Hillsboro and John Hewitt, Editor of the Hillsboro paper, and the President, Dr. Caldwell, and Professors in the University, and the Association I have no doubt did good. It was a bold presumption in a boy just 20 years old to go forward as leader in the enterprise but the gentlemen were pleased to overlook all that and heartily gave me their aid.

In the excerpts which have been quoted from Dr. Smith's reminiscences he refers to a decision which he made while at Milton and which determined the course of his subsequent life. Before this time his religious convictions had been, in his opinion, "feeble," and his "course of life not decidedly Christian." But under the influence of the associations formed during his work as a teacher with Mr. Penick and others in Milton, he "became much more satisfied" and decided to enter the ministry. Consequently he gave up his school work towards the end of the year 1831.

made a visit to his mother, who was in poor health, and on December 28, 1831, after the prescribed examinations, he was admitted to Union Seminary.

As has been pointed out in the previous article on Dr. Smith's early life, the Seminary had been reorganized and reopened in 1824 under the vigorous leadership of Dr. John Holt Rice, with a separate faculty of its own, with its own building and with a fairly adequate endowment. In 1828 the Rev. Hiram P. Goodrich was added to the faculty, and in 1831 the Rev. Elisha Ballentine became tutor. In this latter year, however, an irreparable loss was experienced in the death of Dr. Rice, with whom Mr. Smith had lived during his four years in Hampden-Sidney College. The Rev. Dr. George A. Baxter, the President of Washington College, was thereupon added to the Faculty and in 1935 the Rev. Dr. Stephen Taylor was appointed the first Professor of Ecclesiastical History and Polity.

Unfortunately little is known about Mr. Smith's life at the Seminary during this period. It would seem that the experience he had gained through cataloguing the library of his college literary society was utilized in the preparation of a catalogue of the Seminary library, of which 500 copies by order of the faculty were printed under his direction. The interest which he had developed in public education during his teaching at Milton was manifested during his Seminary days by his active participation in the founding of an Educational Association at Hampden-Sidney in 1832. Upon graduation in April, 1834, he was appointed an assistant teacher in the Seminary, was admitted to the meetings of the Faculty and became its clerk, the minutes during the period of his service in this capacity being written in his excellent diction and handwriting. Having been licensed to preach upon his graduation from the Seminary, he became in 1835 a Stated Supply at the Guinea Church in the neighborhood of Hampden-Sidney. In September, 1835, his position on the Seminary Faculty was designated as "assistant teacher in the department of Oriental Literature," and his salary was increased. At the same date it is indicated that he was serving as Librarian, a position which he had probably then held for several years.

The next step in Mr. Smith's life, his journey to Europe in the summer of 1836, is better understood in the light of certain developments in American life during this period. The principal cultural and intellectual influences during colonial times had come to this country from Great Britain. This was due in large part to the political tie established through the French Alliance, the prestige of French thought in the latter eighteenth century and the immense

influence of Thomas Jefferson, who stood for the French intellectual dominance.

In the early years of the nineteenth century, however, French influence was beginning to give way to that of Germany. This was in large part due to the growing attraction of the German universities. One reason for this attraction was that the universities of England and France failed at this period to draw any considerable number of Americans to their doors. Oxford and Cambridge admitted no students who would not subscribe to the Thirty-nine Articles. The only French university which was well and favorably known in this country, that of Paris, was located in a city which was not considered a fit residence for a young American. France indeed was thought to be a country of infidelity and loose living; moreover, the esthetic qualities and the lucidity of thought and language which characterized French culture made little appeal to Americans of that age. On the other hand, the German universities welcomed American students without inquiring into their theological beliefs; German professors had become better known in this country than those of any other country; the universities seemed to provide the training in research which these students believed they needed; and the life of the students was relatively wholesome. Hence, shortly after the war of 1812, American students began to go for their advanced education to Germany. In 1815 and the immediately following years, four American students, Everett, Ticknor, Bancroft and Cogswell, went to Göttingen. They performed prodigies of labor at the University. Bancroft, for example, was accustomed to work from five in the morning to eleven at night, with two hours for meals. After their return they became outstanding leaders in the intellectual life of this country. Their example was soon followed by many of their fellow countrymen.

A good many of the young Americans who went to Germany were theological students. There was among such students at this period a reaching out for new knowledge and inspiration. Thus Professor Thwing:

> The fourth decade of the last century was an era of intellectual and theological quickening. . . . Theological thought was tense, theological bitterness deep, theological contention critical.

Might not Germany, it was asked, which was becoming the educational center of western civilization, have something to impart to the coming theologians of this country? And indeed Germany was producing, if not the greatest theologians, certainly the greatest scholars in the fields ancillary to theology.

These tendencies in our cultural history help to explain, there-

fore, Mr. Smith's decision to go to Germany for university study. Such, however, were not the only reasons for this decision. He was interested in buying books which were unobtainable in this country, for himself and for certain of his friends. He had also developed great interest, as has been seen, in educational problems. Obviously Germany, which in many ways stood foremost among the larger countries in this field, would have much to offer with regard to educational organization and methods. Finally, the cultural and intellectual advantages for a young minister of residence in Europe was probably greater in the early nineteenth century than in later periods.

Mr. Smith left his home on June 2, 1836. He went to Richmond by stage, and then by train and boat to Alexandria, where he spent Sunday and preached. He travelled to Washington by boat, was "whirled with tremendous velocity" by train to Baltimore, and went thence, by train and boat, to Philadelphia and New York, meeting many friends on the way and making many new ones. On June 14 he took a sailing ship at New York on which the crew and passengers were all German. The voyage in rough weather was uncomfortable and irksome, since his health at this period of his life gave him a great deal of trouble. Since reading was frequently almost impossible, he employed himself at times in "scheming . . . for old Virginia," i. e., evolving a plan for "raising a fund to help poor young men" by giving them training for the profession of teaching. As the boat approached the English channel, the weather improved and he enjoyed the sight of the English shores and of the many vessels on the water. Finally on July 12 the boat entered the estuary of the Weser on its way to the port of Bremen. Taking a small boat from his steamer to the shore, he reached Bremen at nightfall, and there put up at "a splendid house with everything in style, even servants dressed as gentlemen." The next day was a busy one: "Never had a day so full of interest;" he wrote, "walked around the market, vegetables of the first quality, cherries as large as plums." He now set out by coach for Hanover in the evening, traveling all night and most of the succeeding day. On this part of his journey he was much impressed by the poverty of the people:

> We passed through numerous villages all nearly alike and all about as mean in appearance. Have not seen a beautiful house. Meet women laboring under vast loads piled in baskets, or suspended from the shoulders by a cross piece fitted to the back of the neck. Extreme poverty alike with mouldering age is marked on all around. Mud walls crumbling, broken windows, moss-covered or rotten straw roofs, broken tiles and rotten door sills or stones worn an inch or two deep met the eye at every place. The streets of all the villages are very roughly paved.

He was pleased with many of the people whom he met. On his stage coach journey he had pleasant chat with "a young lady of quite good appearance" and later with a young gentleman who was planning to go to Baltimore within a few months. In the towns he was treated with great courtesy:

> These Germans are remarkably civil and polite. One in the stage, a newcomer (our party having been increased by the young lady and gentleman) bowed to me on entering as if he were an old acquaintance, so that I asked him whether I had seen him before. I have in walking the streets of Brunswick or Hanover or Bremen or Halle, met persons who on being asked to show me to a place would immediately turn off and go with me.

After another long stage journey, in which he was delighted with the "enchanting scenery" of the mountainous country through which he passed, the beautiful avenues approaching the cities and the views of ruined castles and monasteries on distant eminences, he arrived at his destination, the university city of Halle.

The University of Halle was established in 1694 and at once achieved a high place in the academic world of Germany. Shortly after its foundation, the new university's theological faculty came to be composed very largely of men who were under the influence of the founder of German Pietism, Philipp Jakob Spener, and Halle became the principal center for the propagation of Pietist doctrines throughout Germany. Spener emphasized the need of a more vital, earnest faith, to be nourished by devotional exercises and to be made active and manifest in positive Christian conduct. The moving spirit in Pietism at Halle after Spener's death was Professor August Hermann Francke, a Lutheran pastor, who established in the city a great system of institutions, partly for poor children, which came to be intimately connected with the University. Under these conditions a steady increase took place in the number of theological students at Halle, and thereafter it remained in many respects the most important center for such students in Germany.

Mr. Smith upon his arrival at Halle immediately sought out the famous Professor Tholuck. This eminent scholar had already acquired a world reputation. In early youth he had adopted what was known as "rationalism," i. e., the materialistic and mechanistic philosophical theories that had become fashionable in the eighteenth century. But while a student at the University of Berlin his whole outlook changed. At this period there was a strong reaction in German religious life against "rationalism," and there took place an evangelical movement which involved the revival of many features of Spener's Pietism. With one of the evangelical leaders, Baron von Kottwitz, a Moravian, Tholuck came into close contact,

and chiefly through his influence, but also through the lectures of Schleiermacher and Neander, he was, in the words of Professor Stearns, "brought by a profound and genuine experience to the acceptance of the gospel of the crucified Saviour in its simplicity and power." Becoming an instructor at the University of Berlin, he published two books, one an account of his own spiritual experience and the other a commentary on Romans, which were of great influence in the growth of the evangelical movement and the decline of rationalism.

At this point Tholuck was vested with a great responsibility. The theological faculty of Halle in the early nineteenth century had come under the domination of some of the most brilliant leaders of the rationalists in the German church, such as Gesenius, Wegscheider and Niemeyer, so that the spiritual life of the University appears to have reached a low point. To remedy this situation, the Prussian Minister of Education transferred Tholuck from Berlin to Halle. When he went to his new post he "was received with contempt and riotous demonstrations by the students and with ill-concealed aversion" by the leading members of the theological faculty. With the exception of a few of the citizens of the town, "all the rest, with the whole university," remarks Mr. Smith in his diary, "were against him, often scoffing, and hissing in public worship." Yet he bore it all and in a few years he succeeded in overcoming the influence of his opponents and stimulating the religious life of the students. The diary continues:

> He . . . is, now, reaping his earthly reward in the affection of a hundred young men who are attached to him individually and of many citizens who will attend his preaching, tho: designed mainly for the students.

When Mr. Smith called on Tholuck, the latter, he says, "immediately and kindly interested himself in all my affairs and insisted that I should dine with him, after sending to procure lodgings for me."

For the next day, Sunday, there is the following entry in the diary:

> This morning according to agreement my new friend [one of the German students] called to take me to the Cathedral to hear Professor Tholuck. We entered with the gathering crowds of small parties. Although it was Sabbath I could not easily divert my attention from the novel scenes around me. As each individual entered he held his hat or cap before his face and stood for a few moments in a devotional attitude. The Cathedral has a high gallery all around. It is tolerably well filled with comfortable seats and literally adorned with sculpture and painting of a Scripture character. While musing on the transient nature of all earthly things as developed by the numerous

monuments to the dead and the mouldering elegance of many parts of the Cathedral, my attention was suddenly arrested by the introductory music. It rose from the organ in deepening and still deepening peals thro: the vast building and was echoed from the vaulted ceiling in tones of mingled softness and power. Then by one simultaneous movement, the whole congregation of 700 or 800 joined in the words of the Hymn . . . which I may thus freely render in English—

Within this heart of mine
  King of all the Saints descend,
Pardon, peace and love divine,
  Thy rich Heavenly blessings send.
Bright on my soul, I pray
  That the sun of Grace may beam
Thus thy House this Holy Day
  To me a Heaven on Earth may seem.

As the mingled voice of the congregation and choir with the notes of the organ and other instruments swelled in the utterance of the last petition, it is impossible to describe my emotions. I had never heard music with such effect. It thrilled through me, and ere I was aware, I was using my handkerchief to screen myself from the observation of those around me. We all arose for prayer. I had looked in vain for some time to see the Professor enter the pulpit, which was nearly opposite me on the other side of the house. I now observed his head and part of his bust slightly elevated above the crowd—as he rose to read. The light from above rested on his broad and smooth forehead—while his peculiarly mild features imparted to the expression of his countenance much of that which we imagine belonged to the Evangelist whose writings he has loved to explain. His whole manner was peculiarly impressive and devotional and his voice combined the strength of a deep intonation with the softness of a female alto. His sermon followed after a most beautiful Hymn invoking the fatherly love and goodness of God. It was on the Lord's prayer and although I caught but few expressions, I discovered in his manner so much of the best style of Virginia oratory I could but like the discourse. As the services closed all arose and after a few moments' of silent prayer retired 'decently and in order'—no noise, crowding or bustle.

On the next day Mr. Smith attended Tholuck's lecture, of which he gives the following account:

The lecture rooms are large and commodious, will accommodate perhaps 300. I had already been shewn a seat, and observed the students as they entered, each with a portfolio and horn inkstand, and as they came in it was with much of a school boy's air and manner, often getting on the benches and even writing desks to reach their seats. As they collected and prepared to write there was the same hum that you hear in an old field schoolhouse in Virginia when the Master is out. At once this ceased. Professor T. entered, walking rapidly and bent as in private—took his place in the *Cathedral* and in half a minute began his lecture, partly extempore and partly written. He speaks slowly and distinctly, and there is mute attention but for the motion of a hundred pens over rough German paper. One man I saw nodding; so, thought I, [Virginia] students are not the only ones who feel drowsy

on an afternoon. Generally they are not as well looking as American students—more shabby—less taste, or rather none in dress, and by no means so intelligent in appearance. The Professor appeared grave and threw into his manner much of his peculiar animation and power of expression by his countenance.

The young Virginian also attended some of the lectures of the distinguished historian of early Christianity, Gesenius. Mr. Smith perceived the Professor's genius and his ability as a lecturer, but was repelled by his flippant manner in the classroom, his *penchant* for joking about sacred things, and his "rationalistic" attitude towards religion.

One of Mr. Smith's major interests in Halle was its group of schools. Among the most widely known were those established by the great Pietist leader, August Hermann Francke, who, as has been mentioned, was active in the promotion of religious life at the University of Halle in its early days. Francke had first organized a school for pauper children of the city and at about the same time an Orphan House, where needy orphans were cared for and educated. At a later time there were added other schools, some preparatory to the University. All were conducted on Pietistic principles and were supported by the private benevolence of Christian people. Much of the teaching was done by poor students who were thus enabled to work their way through the University. Of Mr. Smith's visits to two of Francke's institutions, we have the following accounts:

With Jahn [a German friend] went into the precincts of the Orphan House, and found the pupils at their Military exercises, all in uniform and commanded by a real soldier. They acted with wonderful precision and adroitness—quite amusing to see them equipped and marching, turning and performing all the military evolutions in soldier style. Really it would seem that this is a kingdom of soldiers. In passing out to the play park or place for gymnastics, I unexpectedly found myself standing before the monument erected to the memory of Francke, . . . a statue in black on a block of white marble with a clerical drapery represents the immortal founder of the asylum. He stands with a hand on the head of one child with the other pointed toward heaven while his head leans slightly over to another child on his right. I never saw a more venerable figure—nor did I ever feel before anything of what might be called a disposition to worship a man. . . .

This morning attended the Orphan House and heard several classes in the *Töchter* school—on Church History, Bible lessons, . . . and *Real Kentniss* or Knowledge of Common Things to prepare for entering the *Real Schule* where the children are taught what will enable them to pursue the ordinary business of life. The chronological accuracy and knowledge of events in Church History displayed by girls from 9 to 13 was really surprising. . . . I promised myself much pleasure in revisiting the place when the next semester begins.

In the recess between the summer and autumn session of the University Mr. Smith went upon pleasant excursions with Professor Tholuck, his sister and other friends to the neighboring cities of Merseburg and Leipzig. In the course of these excursions he had many talks with Professor Tholuck in which he endeavored to inform himself on the state of religion in Europe. Tholuck told him of the decline of religious feeling in Germany through the growth of "rationalism," and also of the work of the evangelicals, of whom he himself was one of the most eminent, in bringing about a revival of genuine zeal and real understanding of Christianity. From English and Scotch visitors to Halle, whom Mr. Smith met chiefly through the agency of Tholuck, he learned also of the religious situation in Great Britain.

At times in his residence in Halle, Mr. Smith received visits from fellow Americans. One of the most interesting of these is described as follows, under date of September 10, 1836:

> While busily engaged this morning reading in my book of German synonyms, a rap at my door was followed by the entrance of three gentlemen. I did not at first look up and when I did was rather surprised to see so many strange visitors. One advanced to the table—a short, thickset German—and addressing me in that language introduced me to Prof. Stowe . . . He introduced me then to Rev. Mr. Stern of old South Church, Boston, a delicate, interesting looking young man apparently about my age. I afterward found him to be 34—but a year younger than Prof. Stowe. . . .

"Professor Stowe" was of course Calvin E. Stowe, who had gone in 1833 to serve as professor in Lane Seminary near Cincinnati. This had been founded in 1831 by the Rev. Lyman Beecher, who had observed the lack of adequate provision for the education of ministers for service in the rapidly growing states of the Ohio Valley area. In 1836 Professor Stowe had married as his second wife Dr. Beecher's talented daughter Harriet. A few months afterwards he had been commissioned by the Ohio legislature for the purpose of making a study of the public school systems there, especially that of Prussia. This of course explains his presence in Halle when he visited Mr. Smith. His report on European schools was widely circulated in Ohio, Pennsylvania and other States. It was used by Mr. Smith in preparing his own study of Prussian education to which reference is made on a later page. In addition, Professor Stowe, like Mr. Smith, was interested in buying books, as he had obtained from certain friends of Lane Seminary a fund to make additions to the meagre collection in the Library of that institution.

Mr. Smith took great interest in his new acquaintances:

> Have found Stern a very interesting and pious companion. . . . Went to see my new friends and we enjoyed a short and pleasant season of prayer together. . . .
>
> With my American friends went this evening to walk around the grave-yard and thence out on the Leipzig road. Am better and better pleased with Sterne but do not think Mr. Stowe entirely free from my besetting sin of vanity. . . .

Upon the reopening of the University in October Mr. Smith derived greater profit from the university lectures than in the summer term because of his increased proficiency in German. Thus he tells of hearing a lecture on Anglo-Saxon which he thought "quite interesting." Regarding another lecture he makes the following note:

> Went to the University and at last Pott began his Sanscrit Lectures. Was hard to understand in his introductory remarks—quite pleasant in his appearance and a good lecturer. The language presents a host of difficulties and its characters are not the least so. General information on language will however repay me for the lecture time.

Besides lecturing, the German professors of this period were accustomed to hold what was known as a *Seminarium,* i. e., a course of meetings, generally held in the evening, at which the more advanced students would have opportunity for informal discussion with the Professor. Mr. Smith's diary contains the following account of one of these meetings:

> Went tonight to Tholuck's Seminarium. It was quite interesting and the mode of giving instruction very much like that of Professor Goodrich [Professor in Union Seminary from 1828 to 1838] in his daily exercises. Refreshments consisting of bread and butter and beer were brought in and handed round. Tholuck himself distributed the glasses. At the close he read a sermon of Misella on the nature of the priest's office of a highly solemn and impressive character, and it was indeed interesting to see him impressing on these young men the solemn nature of the duties they expected to undertake.

Mr. Smith continued to enjoy frequent personal conversation with Tholuck. Thus he notes in his diary:

> This evening had a very pleasant visit from Professor Tholuck. He sat three-quarters of an hour and conversed first about Americans not learning Latin. Then the conversation turned on his lectures on morals respecting which he remarked that he grounded his whole system of Ethics on the Bible and especially the New Testament.

As Christmas approached, Mr. Smith had an opportunity to take part in the German celebrations of that season, which were of especial interest to him since he had never been accustomed to such festivities in his own home. Thus we find the following entries in his diary in December, 1836:

23rd . . . Walked out and found everything in preparation for Christmas, large collections of evergreens and every possible form of children's playthings.

24th . . . Today "our folks" have been pretty busy getting ready for Christmas. Everyone seems to take part. . . . Went down at six to see Christmas tree . . . On a long table neatly covered was placed the tree with its apples, nuts and cakes dangling from the limbs. At one end a mock tower was decked with evergreens and lighted with tapers—and the whole table covered with apples, nuts, and the children's toys, clothes and the like. The girls came in one after another and as each with Freiberg's children (the two families celebrating together) appeared, its present was pointed out and acknowledged by a kiss. I could but notice a little boy of Freiberg's whose joy was too full for utterance and who stood the whole evening with a broad grin inspecting his affairs. We took our tea below but had to send up for our sugar. At half after seven went to Tholuck's who was apparently delighted as he said to see me *with my feet.* [Mr. Smith had been suffering from risings on his feet.] After some conversation we were invited into the room where I found a similar table and where we all received our presents from him. I had sent him a portrait of Dr. Rice . . . He closed by reading in a very impressive manner the Annunciation and a very beautiful German hymn—but no prayer.

25th—A fine Christmas present. Two letters from home—Oh my rich blessings—how unworthy.

30th— . . . This morning Freyberg's little daughter made her appearance with a magisterial card warning against all assemblages on New Year's eve.

Early in the year 1837 Mr. Smith went to Berlin for a stay of two months. Upon arriving there, he soon made the acquaintance of Baron von Kottwitz, Tholuck's "spiritual father." This remarkable man had served as a page at the court of Frederick the Great, had thereafter inherited the extensive estates of his father, had become a Free Mason, and had then become converted, apparently under the influence of the Moravians, who took an active part in the Pietist movement which had been led by Spener and Francke in the early eighteenth century. Kottwitz believed that the physical needs of the poor and downtrodden masses must be met before they could really profit by spiritual teaching. He accordingly used his energies, his influence and his fortune in promoting the material as well as the religious welfare of the poor. When Mr. Smith visited the Baron, now an old man, he was "received in a truly Christian manner" in the institution where von Kottwitz lived. Of the institution and the Baron Mr. Smith says:

It is a poorhouse on an excellent plant. He only designed to give poor people without a home a covering and opportunity to work. They then carry on their several trades and support themselves, only having in sickness free doctors and medicines. If their children are numerous, they are also in part supported to prevent their affording any occasion to the parents to keep them from school. The institution now num-

> bers 600 persons in all, about 200 of whom are children and youth at school, and the government now patronizes it.

The reference in the last sentence is to the fact that Baron von Kottwitz had sunk all his fortune in his "poorhouse," which had nevertheless fallen into bankruptcy, so that he was forced to turn it over to the city. It was by the permission of the city government, therefore, that he had retained his own quarters among the poor people whom he loved, and that he remained the Director of the organization which he had founded. This functioned not only as a social agency but also as a center of religious work. Thus we read in the diary:

> This evening went to Baron von Kottwitz's where we found quite an assemblage of people and among them the preacher of the evening. We sat a short time and then went below where we found a large congregation of the poorer sort assembled, who crowded from the doors to the stand and above the door. The singing seemed to be with the heart and was altogether very good. The prayer sounded more as though it were from the heart than anything I have heard. A lecture on Hebrews 11:22 followed in which the preacher dwelt on the character of Jephtha and told his history, . . . deducing a solemn warning from it that we should be judged by our words. I suspected he was versed in the old English theology and asked him afterwards. He said he had translated four volumes of Baxter. He seemed indeed to deserve the name of a practical preacher. After the sermon we returned to Baron von Kottwitz's Parlour and took a cup of tea.

Of von Kottwitz at this period of his life, Tholuck wrote:

> This venerable Saint has been . . . enjoying a perpetual Sabbath of the soul, akin to that of the spirits of the just above, uniting a blissful repose with an equally blissful activity of love. . . . The dwellings of misery and sorrow have seen him most frequently, for his highest gratification has been to dry up the tears of the afflicted. He has travelled far and wide. Where his influence and power have been the greatest, he has improved the hospitals and jails; where his effort for doing good on a larger scale met with opposition, he betook himself to the relief of solitary wretchedness. He seemed to be a special representative of heaven and to impart to all consolation and relief.

At the University of Berlin, now at height of its greatness and of its influence, Mr. Smith attended the lectures of some of the most distinguished professors, including Neander ("a real specimen of a German student," "with fine, piercing black eyes"), Marheineke, Ganz, Ritter and Savigny.

Though Mr. Smith was chiefly interested in the University professors who dealt directly or indirectly with religious matters, he also found profitable the lectures of Professor Ganz, the great liberal historian, whose works were prohibited from publication in

Prussia because of their supposedly subversive tendencies. Mr. Smith listened with much interest to Ganz's lectures on Chinese institutions and on European political organization at the opening of the modern age. Regarding his discussion of the absolute monarchy in China, Mr. Smith makes this interesting comment:

> The lecture described Prussia, I thought, when he dwelt on that despotism which is the characteristic of the infancy of man.

Mr. Smith called on Ganz upon his invitation and found him exceedingly pleasant and interested in America, which he desired to visit.

Mr. Smith's strong interest in educational and social problems and the measures carried on in Germany to solve them caused him to continue the systematic investigation of the schools which he had begun at Halle and which resulted in a large collection of notes, most of which unfortunately have been lost. It was on the basis of these notes and on the contemporary studies of Cousin, Stowe, and Julius that he wrote his report in 1839 to the Governor of Virginia on the Prussian school system, a report that has been pronounced as "perhaps the most significant document of the period" and deserving "to rank with the early American reports on the European school system."[1]

In Berlin Mr. Smith found an orphan house, apparently one of those established in various parts of Germany on the model of the institution founded by Francke in Halle. He also visited an institute for the training of the blind and a school for Jewish children. He gives a full account of a visit which he paid to an institution for the support and education of vagabond, unmanageable and delinquent children. He records:

> Here they are instructed not only in religion and literacy, but are taught useful hand-trades and unitedly work in a garden. The profits of labor defray about one-half of the expenses. It is on the whole a good institution. Religion is front and foremost, and with the systematic military precise way which is common to all Prussian schools and institutions, this unites a bit of English or American Utilitarianism which helps the matter much.

"Determined to . . . get a sight of the Prussian people in a new *Zustand* and from a new *Standpunkt*," Mr. Smith mingled with

---

[1]The quotations are from William A. Maddox, *The Free School Idea in Virginia* (p. 130). The report of Mr. Smith was prepared in response to a letter to him from Governor Campbell of Virginia dated September 4, 1838. It was submitted to the Legislature and published as a State document in 1839. It will be reviewed more fully in an article which I intend to prepare in the near future on Dr. Smith's work in the field of public education.

a great crowd watching the execution of a murderess, and the subsequent breaking of her body on the wheel. He observed especially two popular characteristics. One was the callous indifference to the barbaric proceedings. The other was the subservience to authority:

> Soldiers under arms . . . preëminent by the cocked hat or feathered cap, reminded us that all must be quiet and orderly . . . I now and then heard a faint laugh or a loud voice. Generally, however, there was but a low indistinct humming, not that the power of sympathy for the unfortunate victim of her passions led to seriousness or silence, but the people here are the ruled and silence and order are enforced by the sword and the bayonet.

When Mr. Smith prepared to leave Berlin, he bade farewell to many who had become his warm friends. "Old Baron von Kottwitz," he wrote, "almost made me cry as he gave me his parting blessing and three kisses—peace to his golden old age."

Mr. Smith's wish regarding the old saint was fulfilled. Dr. Philip Schaff writes:

> I had the pleasure of frequently seeing and conversing with this John-like disciple of the Lord in his extreme old age in the years 1840 and 1842, having been introduced to him by the kindness of Tholuck, and I have never met a man who seemed so nearly to approach the ideal of an evangelical saint . . . He seemed to be transformed into the holy image of Jesus. His whole life was a course of unostentatious, disinterested benevolence, an imitation of him who went about doing good and sacrificed himself for the salvation of the world.

Leaving Berlin on March 9, Mr. Smith made his way back to Halle. Here he renewed and extended his acquaintanceship, made additional visits to the Orphan House of which he gives a full description, and visited a Sunday School class,—which he thought was conducted much like those in this country. He had many interesting conversations with the University professors. After taking leave of Tholuck and his other friends in Halle, he left that city on March 31. At Eisleben, he examined the memorials of Luther. At the village of Artern he found the "neatest" school he had yet seen in Germany. At Erfurt he found more memorials of Luther, as was the case at the Wartburg and at Eisenach. He then made his way to the Rhine Valley, and up that valley towards Switzerland. In a great Roman Catholic Church at Colmar (in Alsace) he was much impressed by "the figures of the kneeling devotees in the dim dusk of twilight":

> The Catholic religion has only given body and force to the poetry of Christianity which one hears from Protestant pulpits in the high wrought descriptions of kneeling at the Cross, sitting at the feet of Jesus, bowing at the altar.

Yet he thought that these values were counterbalanced by the superstitious practice of the Catholics.

On leaving Colmar, he came to Bern and finally through the magnificent scenery along the northern shore of Lake Geneva to the city of that name. He then went on to Paris, where he spent much time in the great collections of pictures, in the museums of antiquities and in the national library. His interest in social problems, however, led him to visit the hospital for old women, the asylum for foundlings, and the public clinic at the General Hospital.

From Paris he came to London, where he again carried on the most vigorous sightseeing. He visited both houses of Parliament, where he saw among others Sir Robert Peel, Lord John Russell, the Duke of Wellington, Lord Brougham, and the bishops in their robes. He visited, as at Paris and Berlin, the great national libraries and collections of antiquities, especially those included as at present within the walls of the British Museum. His chief interest was in the *orientalia* and the ancient manuscripts. He saw the crowds watching the bulletins announcing the death of the Sailor King, William IV, and heard the Lord Mayor read the announcement of the accession of Queen Victoria. He talked with merchants complaining of their prospective losses because of the preference for black clothes during the season of mourning for the King, and saw the Duke of Wellington in procession returning from a proclamation of the Queen in Tower Hamlets. He heard sermons preached on the duty of loyalty to the new queen. "Never certainly has a crowned head," he wrote, "come to a throne with such prospects of being happy and beloved."

One experience in London he records in very considerable detail. He sought out a city missionary in his rather miserable quarters in the slums of Westminster and accompanied him on his daily rounds. At the first house at which they called they were denied admittance with abusive insults. Other wretched people, some with criminal records, listened and accepted tracts but seemed little affected. A man who "sat in a passage doing nothing" met the appeals with insulting ridicule. To some, however, living in almost incredible squalor, the visitors were able to bring a measure of comfort and hope.

The time had now come for the young traveller to return home. He left England on July 21 and on August 30 he arrived in New York harbor. After visits to friends in New York, Philadelphia and Richmond, he reached his home on September 7.

What had his foreign experiences meant to his development? His primary interest while abroad had been religion. He had

made it one of his chief aims to obtain command of the linguistic, archæological and historical knowledge through which a fuller understanding might be gained of the Scriptures as originally written. He had increased his comprehension of modern religious thought, especially in Germany, where it was particularly active and challenging. He had learned of the views not only of those within the orthodox fold, in which he believed the truth alone could be found, but also of those whose ideas appeared to him destructive and dangerous. He had learned that within the confines of orthodoxy there were varities of religious thought and emotion which deserved respect even if not always admiration. He had come into intimate contact with great religious souls, true saints of the modern church. He had caught a vision of the vast complexity and the baffling difficulty of those social problems which presented so stern a challenge to the church in his days as they do in ours. One of these, the education of youth, he had studied with assiduity and penetration. He had gained a fuller knowledge of the world of men to which the church ministers. He had learned more of its boundless aspirations, of its hideous evils, and of its immense vitality. With his mind and spirit thus refreshed and enlarged, he set about the work of a busy pastor and public-spirited citizen in Virginia (at Danville, at Tinkling Springs and Waynesboro and at Staunton) until in his early middle age there came the call to the Seminary to a work which was to occupy most of his active life.

This article, like the first on the life of Dr. Smith, has been prepared with the assistance of his only surviving daughter, Mrs. A. J. McKelway, Sr., and is based on manuscript material, especially Dr. Smith's diary, collected and preserved by her. She wishes to obtain or to have access to any other material which may be in existence concerning her father's life. Any readers of the REVIEW who can furnish or may know of such material are therefore requested to correspond with Mrs. McKelway at 2701 Park Road, N. W., Washington, D. C.

THE MERIDIAN TEST OF THE MINISTER*

By the Rev. Ralph G. Turnbull, M. A., Th. M.,

Minister of the Bethlehem Presbyterian Church, Philadelphia, Pennsylvania

> He who would accomplish anything must limit himself. The man who would lead others must himself be capable of renouncing. . . . The only life that for us human beings can be perfect is the life that is "dedicated." I mean by the expression "dedicated life" one that is with all its strength concentrated on a high purpose. . . . So it was with Browning's "Grammarian." Men laughed at him while he lived. That did not matter. In the end they bowed their heads before him, and when his life was finished laid him to rest in the highest place they knew. For they saw the greatness of spirit of the man who chose what he could best accomplish, limited himself to that, and strove to perfect his work with all his might.—Viscount Haldane.

At no time of life are we tempted more than in middle age. What that period is each man finds out for himself, for the time is not that of the clock or calendar but the state of the soul. Mid-life overtakes some earlier than others, and no one can chart the period with exact chronology for every man. "The destruction that wasteth at noon-day" (Ps. 91:6) is the meridian test of the ministry. The time comes when there is a slackening of effort in the momentum of service. A lassitude comes on apace and the struggle has begun. Dr. Nicholas Murray Butler, President of Columbia University, says, "If a man's curve of efficiency is ascending at 45, and keeps on ascending just after that period, it may well move upward for the whole life; but if there is a turn downward at 45, he will never recover." What is true in the observation of the mental powers of life is wholly true of the moral and spiritual state of the preacher.

I. Defective Consecration

Physically, like all men, there is a subtle change taking place and not every man can maintain the strenuous habits of youth. His mead of exercise is generally less violent and the appeal of the easy chair more insistent. Mentally, this finds approbation without difficulty and a sluggishness of mind is experienced. There

---

*This article will constitute one of the chapters in the writer's new book, *The Temptations of the Minister*, to be published by Revell next spring. His other book, *This Business of Being Converted*, came from the presses of Revell in 1942.

is nothing to stop it—except discipline! This temptation strikes at the peripatetic preacher whose round of engagements makes him an easy prey as well as the man in his third or fourth pastorate. Without disciplined habits of study and constant reading, a man repeats what is no longer fresh and vital. The old sermons need to be recast and relived, but that may not always be apparent in the pulpit. The mind finds enjoyment in reading lighter works but is no longer zestful in the approach to the more serious text-books which appear year after year. The library ceases to grow by non-selection, and so the mind reclines in the comfortable ambit of the ephemeral and passing output of the second-rate.

Spiritually, it is a time when there is the tendency to live on past experience. The period of enthusiasm for the ideal and the untraversed way is past, and now the steady gait of constant reiteration of truth sometimes has a benumbing effect. The conscience is no longer wide-awake and the spiritual appetite for truth is often satiated. All the perils of the holy place are familiarized until we do not feel keenly the wonder of the eternal things. We are no longer startled by suffering; no more shocked by sorrow; and not easily shamed by sin. There is no more deadly and insidious condition of soul than the dread ease in which we proceed to our tasks, unmoved.

Think of the young, untried theological student proceeding to his first funeral service. No more trying ordeal awaits anyone. To most good men the contact with suffering and sorrow means the unloosing of a tenderness of speech and a compassionate heart. The snare of the noon-day is that we are not now moved with compassion because we have recited the same words a hundred times or have become calloused in soul through the loss of identity with those who are in need. Without divine love our speech is empty and void. Sensitiveness may give way to satiety and compassion to coldness. Then our prayers lose their spirit because of our occupational disease, and our preaching loses that urgency and vehemence as we lose sight of the horror of sin.

Another soul-destroying blight of this period is the lack of resiliency to anything opposing our convictions. There are those whose lips are sealed in private and in public through linking themselves to the associations of men who do not belong to the church. One of our modern dangers is the substitution of social religions and humanitarian clubs for New Testament Christianity. The minister who belongs to outside societies pays a price. Loyalty to the tenets and practices of the society may run counter to that of the church and conscience. Boldness in speaking without the fear of any face or circumlocution is a New Testament quality,

and happy is the man who is not tempted to tactful silence when principles are involved. Who has not known the words that were half-alive and cold because fear had settled upon the spirit? He who is free in spirit is bold with the courage of the Spirit of God. A lowered morale is a danger of mid-life.

The false prophets of the Old Testament serve us as warning when we know our own peril in our contacts with the world. There will always be a demand for smooth things, and an appropriate reward for him who is willing to supply them in the name of religion. The snare of popularity is fraught with traps for the unwary. If the truth is having effect upon mind and conscience there will be a corresponding return of devotion to and trust in us who are the under-shepherds of the flock, but there are those who will endanger our spiritual influence through a lowered standard which does not disturb the conscience.

It is inevitable that we shall mingle with those who are influential, wealthy, well-educated, and powerful in the community. Here we need much grace and holy boldness to stand firm for all that we count dear in our vocation. No one discounts the aid and devotion and stewardship of those who are of the "mighty and noble of the world" in their friendship and service in the church. But it is not unknown that an individual may love power and wield an influence through these worldly aids. The temptation to simony in Acts 8 in the story of Simon is one that Peter resisted. A man seeking office in the church in return for money is a temptation to the preacher and also to the layman. The church's history is marked by such a peril. The invasion of the spiritual by the carnal, of mammon-worship and the seeking of power for personal ends, is observed in middle life. Some possessions may mean paralysis, and loss of power. Flattery and fawning on the part of the so-called 'big' man may produce an uneasy conscience and a devitalized holy life.

It is a necessity for the man of God to fear no face but the face of God, for there is a dark line in God's face towards any besetting sin, whether of vanity or compromise. There are few things more touching or instructive than the entries in Thomas Chalmers' *Journal* which show with what earnestness he was praying against this in the height of his popularity. A defective dedication of heart is sensed where there is the bleating of the sheep (1 Samuel 15). Truckling to the spirit of the age, the moral sense may be drugged and a trifling spirit betray itself in view of pernicious disloyalty.

When a man's interests seem to be the pursuit of numbers, buildings, organizations and other utilitarian considerations, he may well question his state of heart if he ever wishes to promote

spirituality these days. The spirit of the age will induce us to conform to the status quo of an unspirituality of mind. We should be utterly unafraid of public opinion, social disapproval and personal loss; and to refuse to conform may be the way of intrepid proclamation of truth. Expediency and evasion are not for us. William Robertson Nicoll thus speaks plainly about such equivocation: "The apostacy of churches always creeps on apace, when priests and prophets, afraid of malediction, and afraid of imperilling their worldly interests, become cowards, opportunists, and time-servers, and, not daring to speak out the truth that is in them, suffer the cause of spirituality and righteousness to go by default." The man of God must be courageous.

II. Moral Deterioration

Internal breakdown of morale is an uncommon experience of men of God. No one goes lightly into the ministry, and moral standards are higher there than in any other vocation. The 'school of the prophets' has always insisted upon an ethic which is above reproach. But a moral slump has been witnessed in a few casualties through playing with fire.

The theological student who reveals certain tendencies to this opening of temptation is the one who is not careful in his friendships. Because of the sheltered nature of his vocation, the young man is brought into touch with those of the other sex in home and in church. During student days a flirtatious spirit is no preparation for the ministry and marriage and is fraught with peril as a man moves towards the noon-day of life. How often has a student left saddened and disappointed lives of the fairer sex behind him because of the speciousness of his promises and the insincerity of his intentions! Here is the place for the Christian gentleman. Every theological student and every pastor, whether bachelor or married, should scrupulously watch his behaviour in any friendships or contacts with the women of the congregation. The speech must be noble and clean, the relationship friendly without being too free, and the service together a partnership devoid of the sordid.

A man set apart for the high calling of God in the ministry can afford to wait God's time and choice for that most sacred commitment of marriage. When God gives a call and sense of vocation He is able also to give to each man the right guidance in the selection of the partner worthy and fit to share the home of a man of God. There are those who have been spoiled through marriages of convenience or worldly wisdom. Let the

young man see that there are those who went ahead of God and now reap the harvest of conduct not in keeping with the divine vocation. A man's wife may make or break him in the ministry. There is no more important choice to be made in life than the choice of a God-given partner sharing the same spiritual convictions and ideals. And generally the theological curriculum does not include a seminar on this subject!

Pastoral visitation and pastoral counselling afford opportunities when temptations can arise for the unsuspecting pastor. There is one valid and safe procedure in such an extremity. When asked to share the burdens and problems of another life, especially that of a woman, it is wise not to linger upon details or begin to relate our own experience of life. Rather turn quickly to the Bible for a reading to be sanctified in prayer. In this way the other mind will be turned away from any desire to intrude upon the pastor's inner life and the pastor will be fortified against temptation. Spiritual wisdom is necessary and we must avoid any injudicious conduct in our desire to be helpful and kind.

Mid-life brings into focus the difficult and acute subject of temptation. This is a hard subject and there are those who have never been so tempted while in the pastorate. But a few have made shipwreck through carelessness and the destruction that wasteth at noon-day. King David's tragedy of ease and slackness opened the door to solicit the forbidden until the lure and seduction of a Bathsheba was irresistible. If David is to be condemned, and justly, let us remember that once in a while a Bathsheba may be temptress. Not that the insurgence of sex should be excused or overlooked as non-important, but that no man should be behind in discipline and self-denial and self-control through the Holy Spirit. Not everyone can speak of these matters with sanity and rightness, yet with restraint. Dr. F. B. Meyer had earned that right through discipline, and a doctor who came to him in the grip and passion of sex temptation relates that in helping him to victory, Meyer drew aside the curtain of his own life in self-revelation. His face was transfigured, and looking upward he said with intense fervour, 'I have had a cross to bear in my life, and it has made me the man I am.'

There may be a night-time in the secret recesses of the heart. It requires the night to reveal the stars. The darkness of confused temptation may be the inevitable condition of revelation and understanding of purity's strength. The noblest of men who are unsullied by the scorching flame of impurity are those whose integrity of life speaks of an antiseptic spirituality, who carry no odorous fragrance of habit or indulgence with them. "Be ye clean," said Isaiah, "ye that bear the vessels of the Lord."

This is not to be confused with an unbalanced view of the holy life. Holiness of life is experimental and sane through obedience to the will and commandments of God. But this is not claiming to be free from all sin.

The story of Robert Pearsall Smith as told by his son in *Unforgotten Years* is a warning to those who ignore the plain teaching of scripture and the treachery of the heart. Dr. B. B. Warfield, Princeton, wrote that "there is nothing more dramatic in the history of modern Christianity than the record of this 'Higher Life Movement' " of which Pearsall Smith was the leader near the end of the last century. We learn "that nature, in one of her grossest economies, has placed the seats of spiritual and amorous rapture so close to each other that one of them is very likely to arouse the other." Pearsall Smith had been the exponent to select gatherings of spinsters of a certain age how the 'Higher Life' could be imparted by the salutation of "a holy kiss." When jealousy followed on the part of those who indulged with him in this intimacy, there came scandal. Honest, seeking souls after a richer spiritual life were stunned and shocked, and the world outside pointed the finger of condemnation at Smith and those who were associated with him. Whatever the intention of this good man, his indiscretions of conduct with the other sex sealed forever his public ministry.

In the presence of these temptations we are not unmindful that even the grosser, fleshly appeal may assail us. The coarse may stab us as well as the spiritual and refined, and sin is sin. There is one thing difficult to say, and yet it must be said, concerning our relationship with the women of our congregation. We see and talk with them about spiritual problems as doctors deal with physical complaints. It is known that a delinquent clergyman is an exception. But we face the same moral difficulties as other men. Because of the reserved nature of our task and the seemingly sheltered life, occasionally such temptations are thrice-heated. In comparison with other walks of life, the record is high in its moral integrity and purity.

> I would be true, for there are those who trust me;
> I would be pure, for there are those who care;
> I would be strong, for there is much to suffer;
> I would be brave, for there is much to dare.

That is the secret of moral strength when this peril comes.

The man in the ministry must be told early and be reminded occasionally of the potentially tragic dangers emanating through his fellowship with women in the church. The Marys and Marthas and Lydias are in the church, but once in a while a Jezebel finds

coverage. Our peril is in the unthinking, good-intentioned service we might proffer in the pastoral relation. It is a delicate subject, but enough has been said to suggest that it is decisive for a man to keep his moral standards high and never have a breath of suspicion exhaled anywhere concerning his conduct in this regard. Happy the man who is married and has his own understanding wife and children calling out his affection and love as a safeguard. We need not fall to the level of becoming the 'women's parson' or allow presents from those who are attracted to our ministry to imply a closer relationship. The complementary relation of the sexes can be expressed in mental and spiritual appreciation of each other.

Consider the life of the Apostle Paul, who reveals an ethical nature trained in a strict school. After his conversion and entrance upon the sacred calling, he laid bare unreservedly the sins of the past; but there was none of those dalliances with the flesh to confess into which soft and self-indulgent natures easily fall. He could never have allowed himself that which would have robbed him of his self-respect. His sense of honour was keen. The darker sins of life found him with a conscience void of offence before God and man. If Paul is an example, the names of Lot, Saul, David and Solomon are beacons of warning. And Macbeth and Iago are the middle-aged wrecks of Shakespeare's fertile mind, each warning us against this waste at noon-day. When youth is past, we may be overcomers of every trial and offset the erosion against character, and as Enoch "walked with God," so may we.

The waste at noon-day attacks all men, and wise is he who is vigilant and prayerful. Sin is sin, and we who speak about it to others may be taken unawares if we minimize its power.

A sin is a small and delicate thing
  At first; it scarcely raises its head;
It creeps where the dust and shadows cling;
  It fears the heel that may bruise and tread.

And then the swift metamorphosis,
  Out of sound, out of sight,
From larva to hard chrysalis—
  And then the winged, silent thing bold in the light!

The great soft moth that doth confound
  —So fair and delicate to see!
And in corruption bring to ground
  Strength, wisdom, and integrity.

The gossamer thread of this temptation appalls a Paul, whereas an Esau is not moved except it be gross and vulgar. To recognize the possibility of such confusion which brings the corruption

of our best powers is a sure way to fortify the mind and spirit against the temptation.

III. Divine Standards

There is another discovery we shall make in the mid-stream of our life work. The apparent danger to many will be not that we shall turn into criminals or blackguards, not that we shall wreck our life and shame our family or church. There are not many black sheep in the flock. The danger is that we become respectable, decent, commonplace, uninteresting mediocrities. If our minds are becoming sterile and anemic and our hearts cold and dead, it is because we have lost our passion for the Lord and the things pertaining to His Kingdom. In the meridian of life the mind and spirit may die long before the body. We are dead when we cease to grow in grace and in knowledge. The demand for youthful preachers today is not unfair when it is the wish for the minister to be a student of divinity all his days and not a wish to examine his birth certificate. The growing preacher will never lack for opportunities to minister, and happy is he in mid-life who is still drinking from the fountain of the New Testament.

To save a life from failure is to save a soul from death. Let a man find the perennial secret when this temptation overtakes him and he will move forward to the last span of life and ministry with powers unabated in strength. When the winter-time comes there should be richness and mellowness of character, producing power and influence in the community. No man's work need end in a long drift of gloom, but the light that never was on sea or land should fall upon life and service to the end. If there has been apparent lack of success throughout life, let the closing period be re-dedicated in the happy acceptance of the will of God, so that all bitterness is cast out. It may be that comparatively few find their dreams fulfilled. The vast majority have to content themselves with humble aims, slow advancement, a seemingly uninteresting career and a nameless memory. Little worldly success is given the preacher, and we could bear but little anyway. Wise is the man who does not repine or become bitter in spirit, but exaltantly goes forward expecting the autumn and latter rain to come in a new splendour unknown in youth. The prayer of Ignatius Loyola may be ours,—

> Teach us, Good Lord, to serve Thee as Thou deservest: to give and not to count the cost: to fight and not to heed the wounds: to toil and not to seek for rest: to labour and not to ask for any reward save that of knowing that we do Thy will.

In the period when disillusionment may overtake us we should be prepared to search our hearts in the presence of the Lord. "Our secret sins in the light of Thy countenance. . . . So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90). The extraordinary capacity of the mind for self-deception must be remembered. A true self-knowledge is necessary. We should discover tendencies and know our sentiments. Endless opportunities for that deadliest form of hypocrisy, self-deception, abound. There is vanity posing as dignity; priggishness, as self-respect; self-pity as the result of over-work and the temptation to hurry about; meanness or slovenliness, as asceticism; moral cowardice, or worldliness, as being all things to all men; insincerity, as humility—who among us can say that these and similar rationalizations find no place in his own life?

No one should object to criticism. Using the sword himself he should not be surprised if men wield a rapier blade to his own discomfort and hurt. Isn't it true that many have abused the privilege of entering the ministry? Qualifications for the sacred office are in question when our fellows look at those who presume to speak in the name of the Eternal. And rightly so. For there are those who give the impression that God discredits reason and discipline, whereas we know full well that God never called a fool to preach. The ministry of the Word does not provide a couch for lazy bones and limp minds; it offers instead a yoke, thorns, and a cross. Thus Henry Ward Beecher testified to one great truth in riper years, that much as he owed to himself, he owed still more to his enemies. His friends never saw his faults, and if his enemies exaggerated them, nevertheless they compelled him to see them.

Because of the insidious peril of temptation in middle life we may find help in noting how Paul dwells again and again on *personal character* as one of the deepest essentials of the minister of Christ. "Let no man despise thy youth." How? By asserting claims? That would be a poor way. There is a great difference between demanding and commanding respect. Not for ourselves, but for our Lord and Master, we are to earn an honest attention by commending ourselves to every man's conscience in the sight of God. We are sure to be watched; so we require to take care in loyalty to the law of Christ. By setting this before us for Christ's sake we shall become examples to the flock. And we should never forget that we are being watched by those who are contemptuous of and antagonistic to the Christian faith. 1 Timothy 4:12 speaks of "the example in word, in manner of life, in love, in fidelity, and in purity."

To come to terms with ourselves is the real issue in times

of temptation, for there is no greater need than the stainless life. We need the Almighty Keeper. The Devil is always lying in wait. But the Lord is near and ready to be our Master and reveal His mastery through us over sin. This is the way to full self-control and the achievement of Christlikeness of character. If we spare ourselves we shall falter and fail. It is impossible to be our best at the supreme moment if character is corroded and eaten into by daily inconsistency, unfaithfulness and besetting sin.

There is nothing more certain than the ability of our Lord and Master to assist us in the moments of temptation. When we see ourselves in His light we understand. During the last war a soldier picked up on the battlefield a battered frame which had once contained a picture of Jesus. The picture had gone but the frame still bore the words *Ecce Homo.* He sent it home as a souvenir, and someone put a mirror in it and hung it on the wall. One day a man went into that house and read the startling words, *Behold the Man,* and saw *himself.* Is not this parabolic? The servant of God sees himself only when he sees himself in Christ Jesus. Then—the blots and stains: the weaknesses and petty things which trip us up; and the bias towards certain sins. It is then we are startled at the heinousness of these temptations and posit unceasing viligance lest we stumble and fall.

When evil thoughts molest,
With this I shield my breast—
May Jesus Christ be praised.

In His steps we follow, to find that "though He were a Son, yet learned He obedience by the things which He suffered." We shall realize the need of a perpetually renewed act of self-giving and dedication, with all the courage and generosity of which the self is capable in Christ.

Look out to God,
Love His glory,
Hate yourself,
And be simple,
And you will shine,
Fortunately without knowing it
Or thinking of it,
With a Christlike splendour
Wherever you go
And whatever you do.

(F. W. Faber.)

In discussing the temptation to deterioration in character we are not unmindful of the manifold avenues by which men are prone to fall. Life is like the sea, and there are depths and shallows;

fair and foul weather; calm and storm; ebb and flow. There are also mists and fog; trade winds and warm breezes blowing; shipwrecks and derelicts; lurking icebergs and coral reefs out of sight. But there is also the charted course of those who have suffered and overcome, and the wisdom of Christ's gospel and the flaming ardour of His love. As wise navigators we shall take soundings of those deeps of the moral life and chart our course by the sun.

We must keep in touch with the Interpreter's House to have the truth authenticated to us by the Spirit of God. Then the moral quality of our lives will certify our communion with God and reveal in obedience the will of God for us. As we overcome in the fight, a holy life will gain the hearts of men, and holiness of living will pass into the genius of reaching those for whose souls we wait. The parasitism of unbelief and doubt will also be crushed and a strong faith will overcome the deadening effect of the continuous round of duties wrapped up in our vocation.

The Master said, 'Come, follow'—
  That was all.
Earth's joys grew dim,
  My soul went after Him;
I rose and followed—
  That was all.
Will you not follow if you hear His call?

In this way we crucify the cowardly thing, the softness that would sink to things below, self-pity, dullness, selfishness, failure. Surely the fight is worth while to keep our ideals and vision where Christ has pointed.

When the fight begins within himself a man's worth something.
God stoops o'er his head, Satan looks up between his feet—both tug—
He's left, himself, i' the middle: the soul wakes and grows.
(Browning).

THE CHURCH AND INTERNATIONAL RELATIONS*

By the Rev. Samuel A. Cartledge, Ph. D.,

Professor of New Testament Literature and Exegesis,
Columbia Theological Seminary,
Decatur, Georgia.

At the very beginning let me admit that I cannot hope to give anything like an adequate treatment of this great subject. Yet here is a subject about which all Christians, especially Christian leaders, ought to be thinking much. I believe, and you believe, that the Church of Jesus Christ has a momentous responsibility placed upon it because of the present state of international relations. We must not shirk that responsibility.

The Church is facing tremendous challenges. The first of these inheres in the widely recognized need for religion today. The war has brought millions of men—even women and children—face to face with the realities of life and death. It has likewise introduced millions of people to many new forms of sin, with its almost inevitable aftermaths of lawlessness and immorality. Science, also, is hurling its challenge to the Church. Men in great numbers had hoped that natural science, revolutionizing our lives in many ways, would prove to be the new messiah that would lead the world into the golden age. But the events of two world wars in a generation have shown conclusively that the inventions of science can be used to destroy as well as to build up and that it is beyond the power of science as such to determine whether we shall go into a millennium or into a complete destruction of what civilization we now have. The better scientists of the present day are recognizing more and more clearly the limitations of their various sciences and of natural science as a whole and the legitimacy of the search for truth in the realms of philosophy and religion as well as in their own. Religion should admire the wonderful advances made by the sciences in the realm of material values and should be inspired to make similar advances in the things of the spirit. Is it too much to hope that the coming century will come to be known as the era of spiritual advance as the past century was known as that of scientific progress? Another field that is calling to religion is education, which many thought would prove to be a panacea for all the ills of mankind. But it is becoming ever clearer that education without religion is seriously defective.

---

*Condensation of an address delivered at the General Assembly's Training School, Richmond, Virginia.

Education increases a man's power, but that power may be used for evil as well as for good unless he has been given true motives for action by religion. These are a few of the many challenges that are being hurled to the Church today. Where once there was antagonism or indifference, there is now a recognition of a tremendous need. Does the Church have anything to say to the world today? We believe with all our hearts that it has.

But before we proceed to look at the Church's message, let us consider two very important principles that we must use in dealing with this great problem.

First, let us recognize the limits of our responsibility. We are leaders in the Church of Jesus Christ. Our major duty is to proclaim the gospel of Christ and Him crucified. We must never let anything keep us from giving our major attention to our major responsibility. But, on the other hand, we believe that Christ does have a message for the world's need, and we must not fail to do our duty to the world.

We are supposed to be something of experts in the field of the Christian religion. We should recognize clearly that we are not experts in all of the intricacies of the world situation. We do not have the knowledge or the technique necessary to work out solutions to all of the military, political, economic and other problems of a war and its following peace. Churchmen have brought much harm upon the Church by attempting to solve problems that they were not in the least qualified to handle. Let us recognize where we have the right to speak as experts. Let us discover the religious principles that are at stake. Then let us inspire the experts in the appropriate fields to solve their problems on the basis of those principles. The job is so big that it calls for the closest co-operation between the experts in many fields. Let us see that we in the Church do not shirk our responsibilities; let us likewise not attempt to do things for which we do not have the necessary qualifications.

In the second place, we should recognize the tension between the ideal and the real. That applies to many fields but to few more clearly than the field of international relations. A failure to recognize this principle has many dangers.

We believe that God has revealed to us in His Word the principles for a perfect code of ethics, individual and social. It is our duty to discover those ideals and hold them aloft truly. We should never say that the ideal is one whit lower than it is. We should be doing our very best to get those Christian ideals adopted by all men in all the world, and there should be a holy discontent in our hearts as long as we recognize any departure from those ideals.

On the other hand, we should face honestly the actual facts of the world. As yet we are far from those high Christian ideals in nearly every realm. We cannot hope to make true progress toward the ideal unless our solution is based upon a true survey of the real facts. If we ignore the facts, our proposed solution will do either no good at all or even actual harm.

We make a realistic estimate of where we actually are. We discover the ideal that we should attain. Then we must map out our campaign to proceed from the real to the ideal. We must not attempt to go too fast or we shall lose our following. Nor should we go so slowly that others will take our place of leadership from us.

Trying to keep those two basic principles before us, a recognition of the limits of our responsibility and a recognition of the tension between the ideal and the real, let us look now at some of the messages—by no means all—that the Church does have for the field of international relations today.

I. There is a difference between right and wrong. How often world figures have utterly ignored this basic Christian fact! Many religions do not have any such distinction. Some who call themselves Christians have minimized or ignored it. But whether men recognize it or not, it is there. They may not understand it, or they may not like it, but it is there. Right is right, and wrong is wrong. The world cannot be run just by the wishes or whims of some powerful ruler. The creed of "Might makes right" is utterly false. Any solution that hopes to bring about a lasting peace must be based upon principles that are right and holy, carefully avoiding those that are wrong and sinful.

II. We should recognize the reality of God and things of the spirit. No longer need an intelligent, modern man apologize for such a belief, though that fact is still not recognized in all quarters. Back of all the material things that we can see and feel is the Creator Himself and the realm of the spiritual. God created the universe and gave it its laws. We cannot expect to see peace and harmony in our world until we are willing to live in harmony with the will of God. Natural science makes progress as it is able to discover God's natural laws and abide by them. The same thing is true in the spiritual realm. We may make progress only as we are able to discover truly God's spiritual laws and abide by them. It is the duty of the Church to lead men in such a quest. God has graciously given us a revelation of Himself in His Word, but we must be willing to pay the price of understanding that revelation aright and of applying it to the ever-changing conditions of our own age. No man has ever seen God; things of the spirit are intangible. Yet there can never be any true

solution of the problems of the world that neglects these most important of all factors.

III. We should recognize also the universal need for Jesus Christ. We believe with all our hearts that the Christian religion is the one true religion. We may well recognize certain real values in other religions, but we must say that the religion of Jesus Christ is the one, final, true religion. He is the one Saviour from sin, that thing which has caused the world's wars and ills down through the ages. Our missionaries should carry on their work of trying to make disciples of all the nations. And it is becoming clearer and clearer that our missionary work has had good results of all kinds bearing directly upon the field of international relations. The war has brought our mission work to a temporary cessation in certain fields but the time will soon come when our missionaries can go back. And all mission statesmen are agreed that there will be a missionary opportunity such as the world has never seen. May the Church be ready to send out thousands of ambassadors of Christ, seeking to lead men all over the world to accept Him as their Saviour and to accept His way of life for themselves and for their nations!

We must not make the mistake, however, of saying that we cannot hope to have anything like a Christian world until all citizens of the world have been led to accept Christ as their Saviour. It is good Calvinistic theology to recognize the realm of common grace as well as that of saving grace. Of course we wish first of all to lead men to full acceptance of Jesus as their Saviour. But we can also be working to spread Christian principles wherever we can. We are glad when non-Christians do good things, and we should encourage every sign of good wherever it may be found. We shall probably never lead every soul to accept Christ in this age, but nonetheless we may hope to attain many of the Christian ideals of conduct. Let us never allow our proclamation of saving grace to be taken out of first place in all our activity, but let us also not neglect the important work under common grace. Let us be always seeking to make men real Christians, but let us also be seeking to get all men to live just as much like Christ as possible.

IV. Let us recognize the truth of the universal brotherhood of man. I recognize that that phrase has been misused time and time again to cover up the distinction between a Christian and a non-Christian and even the distinction between Jesus Christ, the God-man, and all other men. But there is also a vital sense in which the universal brotherhood of man is very true. God created every every single human being. Every one of them is a child of God and a brother of every one else. Every one was given an immortal

soul. Every one has a spark of the divine in him. Every one has a certain dignity and certain definite rights.

We have seen one illustration after another of an ignoring of this truth. One nation or class after another has inventer some myth of racial superiority and has refused to recognize the rights of others. There can be no final solution of the world problem that ignores the principle of the universal brotherhood of man.

Here we recognize clearly the tension between the ideal and the real. An easy solution is not right at hand. We who live in the South know something of the complexity of the problem of race and the danger of superficial, easy solutions. We have seen something of anti-Semitism even in America. Our skirts are not entirely clear in our dealings with the yellow races. We cannot hurl too many stones at Nazi Germany or at the British treatment of its colored peoples without recognizing that our own house is rather glassy. We who are members of the Church of Christ cannot claim to have a detailed solution for all the racial tensions, but we can say definitely that those racial tensions must be solved before the final world solution can be reached. We should do well to be working earnestly for a real solution of the problem that is right in our midst and at the same time insist that our world figures seek to find a truly Christian solution for such problems all over the world. We cannot hope to solve all such problems before the coming peace treaties are written but we should try to solve as many of them as possible, and we should let those peoples who are now underprivileged recognized that we honestly wish to do the very best we can for them as soon as we possibly can.

V. The Church must be able to give some clear guidance about the use of armed force in international relationships. The Church must admit that it has been very confused about this whole question. The Church has at times been quite militaristic. At other times large numbers of its ministers have been complete pacifists. At times there has been a veritable Babel of voices, all with different solutions ranging betwen the two extreme positions. Can we hope to arrive at a position that can be considered the Christian position? Humbly, but honestly, I believe we can.

We should recognize the truth of the pacifist position in so far as it holds before us the ideal of peace rather than of war. Surely with two world wars so vividly before us we need not be reminded of all the sins of war, its hideous costs in money, in lives, even in souls of men. Surely civilized man ought to be able some day to eliminate this tragic evil that has cursed mankind down through the centuries. Surely peace rather than war is the ideal toward which we should all be working.

The ideal of the pacifists was perfectly correct, but their realistic

view of the condition of the world was quite wrong. In fact, it was not realistic at all. The pacifists gave the world credit for more love and good will than the world actually possessed. They thought that war could be abolished by a Kellogg Peace Pact or by getting college students to sign pledges never to engage in another war. We have come to realize that there are still nations that will not abide by peace pacts. Some nations went a long way toward disarmament, while other nations were arming feverishly. There are still lawless nations just as there are still criminals within our nations. We regret the necessity of spending so much money and ability on police forces and prisons, but as long as we have criminals in our midst the honorable people must protect themselves by using the only language the criminals understand, that of force. Surely the vast majority of nations fervently desire peace, but it is tragically true that one aggressor nation can take away the peace from all the peace-loving nations of the world. If a nation wishes to act like a criminal, other nations have a right to use force if necessary to make it behave.

All Christians believe in peace, but we cannot say that we believe in peace at any price. There are values and ideals that we count more precious than life itself. We have been made the trustees of these things, many of which have been bought with the blood of heroes and martyrs down through the years. We must preserve them and hand them on, even though we must shed our own blood to do so.

Peace is the ideal, but a lasting peace must be based upon far more than the wish of certain pacifists to have it. We cannot feel that it is right to insist upon complete disarmament as the next step when we take a realistic view of world conditions. We are far more likely to have a lasting peace if the peace-loving nations will keep strong and vigilant enough to put an immediate stop to any acts of aggression. It may be that some day we may be able to have a world police force under an international court, but until that day comes the United Nations must agree among themselves to keep enough military force available to nip any incipient war in the bud. We cannot allow the senseless recurrence of world wars every twenty-five years to continue. Each war gets more and more terrible as science becomes more and more proficient in the art of killing and destroying. Surely a better way of settling international disputes can be found. And the Church of Jesus Christ should lend its support to every effort that is realistic and intelligent that looks toward the ultimate abolition of the scourge of war. At present we must resort to war, because we believe that it is the least of the available evils. When this war is over we must keep enough preparedness to

protect ourselves and our ideals. How long must we do that? I do not know. I hope that it may not be for long. But it must be continued as long as it is possible for criminal nations to resort to acts of violence against us. We cannot be happy, of course, as long as we are forced to take such a position as this, but we know of no other way to deal fairly with the real and the ideal, at least for the present.

VI. Another very difficult duty of the Church—but an extremely important one—is that of seeking to abolish hate and to substitute love in its place. Of course it is very easy to allow hate to creep into our hearts, especially in times of war. Some military leaders have been so unwise as to say that a man cannot become a good soldier until he has learned to have a bitter hatred for his enemy. Other military leaders just as great have given the lie to that. Of course many soldiers and sailors do hate the Germans and the Japanese, but many, equally brave and equally effective in all their military duties, do not. The same thing is true of the civilian population. Hate is not now, and never has been, an essential part of military effectiveness or of civilian patriotism. Surely if any person and any people had a right to hate any other people it would be the Generalissimo and the Chinese people; yet that Christian General is praying that he and his people may be kept from hating the Japanese.

Our Lord said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Jesus was a realist. He realized that a man would have enemies at times. But never should a follower of Christ have hate in his heart for any man, even his enemy. A Christian may hate the evil deeds of a man without hating the man himself. That is not an easy distinction to make, but it is a most necessary one.

Hatred perpetuates the condition of enmity; love seeks in turn the enemy into a friend. A Christian parent must punish his child from time to time, but his punishment is based upon love, not hate. He seeks to restrain the evil in the child and to encourage and nourish the good. We believe that we are forced now to restrain the evil that we see in the German and Japanese nations, but we can love the people in those great nations and can look forward to the time when we can live at peace with them again, bound together by ties of love and affection.

We can and should abolish hate from our lives in time of war.

It is even more essential that love should take the place of hatred when we come to the end of the war and the beginning of the peace. It is still impossible to evaluate properly the Treaty of Versailles, but I believe that most students of history will agree that hatred played entirely too large a part in it. It is no excuse to say that the Germans would probably have dealt much more harshly with the Allies if they had won. If the peace after this war is based upon the principle of hatred and revenge, we may be sure that it will be only another few years before we shall have World War III. The world is yearning for a lasting peace. We can have such a peace if we are willing to follow the way of the Prince of Peace, the way of love for all men, even those who have been our enemies.

VII. We believe that the Church should use all proper means available to see that the leaders of the nations use Christian principles of statesmanship. The Church itself cannot hope to give a blue-print for a world state or federation of states, or to settle the many other complex problems of politics after the war. Those matters must be handled by those who have the technical equipment necessary. We theologians quite properly resent it when a lawyer or a doctor steps into our field and tries to solve some of our most complex problems for us; we say, "Shoemaker, stick to your last." Surely the problems confronting our statesmen after this war will be infinitely too complicated for any amateur to hope to solve. Amateurs can and should be thinking about these things; but all the time they should recognize that they are only amateurs. We need the very best thought from the very best statesmen that we can get. The statesmen must be allowed to handle the intricate problems that will have to be solved after this war. But there are still things that the Church can do.

We Christians must recognize our obligation to cast our ballots for men who can be trusted to use Christian principles in intelligent statesmanship. We are responsible for the men whom we place in high office. We believe that democracy is worth fighting and dying for, yet all too many do not think that it is worth the trouble of going to the polls for.

We should elect men who are capable of being statesmen rather than mere politicians. Sad to say, there is often a tremendous difference between the two. Surely there are enough men in our great nation to become real statesmen, and I am sure that there are in other nations as well.

Then when we elect our leaders we should stay back of them and see that they continue to act like Christian statesmen, not peanut politicians. We know how easy it is for them to succumb to the demands of the various pressure groups, especially from their

own little districts. Christian citizens must learn to apply some pressure too, but a pressure not dictated by greed and selfishness but by a worldwide vision of love and good will.

After the last war our nation had a Christian President with high ideals for a world league of nations, but we know how partisan politics and a narrow isolationism defeated those plans. By now we must have learned that the time has come when we must think in terms of the world, not of any one nation alone. We are glad that the leaders of the United Nations are talking now in terms of a peace based upon the principles of the Four Freedoms and upon other basically Christian principles. We must not allow politics or selfishness or false patriotism or anything else to come in and make us forget the Christian principles necessary to have a lasting peace. Those of us in the Church must be ceaselessly vigilant right here. We must leave it to our leaders to decide whether there should be a united states of the world, a world federation, union now, a league of nations, a world court, an alliance of the Big Four to keep the peace. We must demand, though, that they face these problems as true statesmen, seeking to solve them in the light of Christian principles.

VIII. Much the same things should be said about the manifold economic problems of a lasting peace. It is clearly recognized now that economic problems form one of the basic causes of war. All men in all nations have economic needs that must be fairly met. These problems are so complex that we have by no means solved them within our own nation as yet. But nevertheless we must try to solve them on a worldwide basis even now.

The Church must recognize its amateur status in this field too. It cannot say exactly what wages should be paid in every industry. It cannot give a final solution to many another vital economic problem. Yet it can and should exert all the pressure possible upon the economic experts to get them to solve these problems in accordance with Christian principles. We believe absolutely that Christianity was meant to be a religion for seven days in the week, not just one.

Here again we must recognize the tension between the ideal and the real. Freedom from want and from fear are far from attainment in our own nation, the richest of all the nations in the world. We cannot suppose for one moment that it will be possible to provide those things overnight to all the nations of the world. We have arrived at our present condition as the result of long years of economic struggle, and that fact should be recognized. We cannot give away all we have or open our doors to unrestricted immigration without destroying the economic structure that has been so long in building.

We cannot forget the hard and last laws of economics and the actual facts of the world situation. But at the same time we must hold ever before ourselves Christian ideals in the economic realm. God has been most bountiful in supplying an abundance of the raw materials for the economic welfare of all His peoples. The nations that have control of the sources of those materials must be made willing to share them in a reasonable, Christian way with all the other nations. Temporarily, those nations that have developed a high standard of living have the right to protect that as other nations make progress toward it. But with all the raw materials that are available and with all the technical advances made by modern science, surely we can look forward to an economic ideal of an abundant life for every nation in the world. The other alternative is an attempt to maintain little islands of prosperity in the midst of an impoverished world, and it is easy to see that that condition will breed one war after another.

It is trite to say that we are at the beginning of a new era, but it is nevertheless true. We are fighting the greatest war in the history of the world, and soon we shall have the opportunity of writing the peace. We learned from the last war, "the war to end war," that the cessation of hostilities did not automatically bring in an era of lasting peace. Have we learned enough to be willing to pay the necessary price this time? Or, when the last shot is fired, shall we forget all about the ideals for which we have been fighting and think only of the immediate welfare of "me and myself and my son John?" That will be the easy way, of course, and it is easy to anticipate the many arguments that can be used by the rabble-rousing politicians to justify it. But that is the way that leads directly to a World War III. And that is not the Christian way.

As we face the future, we cannot help seeing tremendous problems. Some say that they cannot be solved. Some still believe in the deadly doctrine of automatic progress and believe that they will solve themselves without any effort on our part. We believe that there is a Christian solution, if we are willing to pay the price of discovering it and applying it.

We are on the verge of a new era. Let us who are leaders in the Church determine that we shall capture that era for our Christ.

FOREIGN MISSIONS AN EXPERIMENT IN EUGENICS

By Robert E. Speer, D. D., LL. D., Litt. D.,
Secretary Emeritus of the Board of Foreign Missions, Presbyterian Church, U. S. A., Lakeville, Connecticut.

It must be said at once that the materials are not available for any accurate and satisfactory study of missionary homes and their relation to the number and character of their children. All that can be attempted in this paper, prepared a few years ago for the American Eugenics Society, is to set forth such scanty illustrative statistical data as it has been possible to gather, with the impressions of more deliberated judgments of missionary administrators and of educators who are in contact with missionary children in American schools and colleges.

I

The foreign missionary group is the result of a thorough process of selection. The older missionary boards have usually required a college course with a B. A. degree, and in the case of teachers and doctors the supplementary training of the best grade institutions. The tests of character are as high and exact as these Boards could devise. Careful medical examinations have been required, and for many years the leading Boards have had their own doctors or special medical examiners, and women are expected to qualify in missionary purpose and promise with their husbands. Intellectually, morally and physically the standard foreign missionary group has represented a careful selection. Differences of opinion have been expressed as to the intellectual quality and the general efficiency of the body of foreign missionaries, but it will probably be agreed by those who are free from prejudice and partisanship and who know adequately and personally the missionary personnel and are capable of forming a calm objective judgment of it that on the average it ranks above any other single group.

The answers which have come to me from many quarters are clear in their conviction that missionary homes provide a specially favorable condition for the birth and training of children. Among the characteristics of such homes the following are noted: "Intelligence, industry, religious devotion"; "Deep religious atmosphere, high ideals, harmony"; "Unusual degree of congeniality, happiness, harmony, common interest and religious atmosphere"; "Emphasis

on character building and man's spiritual life and a strong tie of family affection"; "Unselfishness and hospitality."

Three further comments may be quoted:

1. Dr. J. G. Vaughan, Medical Adviser of the Methodist Episcopal Board:

> The character of missionary homes has been one of high moral idealism and usually of sound health understanding. A third dominant characteristic would be their purposeful character in behalf of their children. They have always been ambitious for their education and their moral character rather, perhaps, than for financial or economic achievement. The influence of such characteristics has resulted in producing a second generation that was predominantly earnest, sober-minded, hard working, thrifty, and generally of good intellectual ability.
>
> On the health side, the ability to care for the health of the children has probably been somewhat better than the average middle class American home.

2. Herbert E. B. Case, Assistant Secretary of the American Board of Commissioners for Foreign Missions:

> The character and influence of a missionary home depends to a certain extent on the field. It is, however, quite distinct. This is due in part to the fact that the parents and children are thrown together more closely except during the periods of separation for education of the children. There is an unusual loyalty and a simplicity in the normal missionary home. The children can more easily identify themselves with the life and purpose of the parents. The religious tone of the home is more definite because of this identity of interests and also because religious customs, such as family worship, are more consistently maintained. Interest in service and in others is more outstanding.

3. Professor K. D. Latourette of Yale Divinity School:

> My own impression of missionaries' homes has been that they embody a very fine family life, with trust between children and parents and with a wholesome religious and moral atmosphere. Homes vary as to culture, just as they do in other groups. The missionaries that I knew best during my own stay in China—and they were drawn from several different denominational groups—seemed to me to be above the average of the university faculties I have known in this country in character, charm, intelligence and breadth of reading.

II

Is there evidence that these foreign missionary homes have produced a disproportionate result of successes or failures in missionary children?

1. The general testimony of educators as I have gathered it is that there are not more failures proportionately among missionary children than among others and that on the other hand their average

in character and capacity is higher. "My impression," says Dr. Vaughan, "is that missionary children have greater ability to fend for themselves intellectually, socially, spiritually and economically than the average comparable children from America." "It would seem from my own observation," said President Jarman of Mary Baldwin College, "and from reports that have come to me from other people connected with American colleges that the children of missionaries who come to our colleges are superior in educational standing, in character and possibly in influence to the average American college student." "In proportion to their number," said President Richards of Decatur, Georgia, "I believe that they attain a rather higher level in college life, both in educational standing, in character, force and influence, than do the average students from American homes." These opinions are representative and could be extended indefinitely. "As to missionaries' children in college," says Professor Latourette, "those whom I have known at Denison and at Yale have as a rule made very creditable scholastic records and in a number of instances have taken an outstanding part in college life. In these respects I think they would average above the sons of other educational groups. It is interesting, moreover, to know how large a proportion of them either go back as missionaries or enter the ministry in this country."

2. This query of Professor Latourette could and should be dealt with fully by some one who would gather all the facts from Carey's day to our own time. Judging from the experience of the Presbyterian Board of Foreign Missions it would appear that the children of missionaries who themselves become missionaries in their parents' footsteps must represent a proportion far in excess of the usual imitation by children of their parents' example. Dr. R. E. Hume quotes Mr. Babson as saying that among the seventy greatest captains of industry in this country only five per cent were sons of bankers, and only ten per cent were sons of manufacturers, and only fifteen per cent were sons of merchants, while thirty per cent were sons of preachers and farmers. He did not mention whether any were sons of missionaries. Nor do I know how many sons of missionaries are reported in *Who's Who*. It would be desirable to have this count made. But I do know that something in the training of missionary homes takes a large proportion of missionary children back to the field. In the Korea Mission of the Presbyterian Board in 1934 sixteen of the 154 members of the mission were children of the mission and two more were children of missionaries in Japan. Under the Presbyterian Board at least seventy-eight children of Presbyterian missionaries have returned to China and seventeen children of missionaries of other denominations. There were in India under the Presbyterian Board

twenty-four missionaries who were children of missionaries and three of these were the fourth generation of missionaries to India. Sixty children of China Inland Mission missionaries had returned to China in 1934.

3. No list has ever been prepared of missionary children who have been conspicuous for influence or service, but I have written down from my own memory a list which is illustrative and which can be greatly extended. An adequate list would, I believe, confirm the view that proportionately there has been a richer product from missionary homes than from any others, and that a child cannot do better than to be born of foreign missionaries:

Justice David J. Brewer
Dr. W. B. Van Lennep
Dr. Talcott Williams
Prof. W. Frederick Williams
Hon. Sanford B. Dole
Vida Scudder
Titus M. Coan
President E. D. Mackenzie
William H. Thompson, M. D.
General S. C. Armstrong
Prof. A. D. F. Hamlin
Prof. Evarts Greene
Prof. Roger Loomis
Prof. Edwin K. Kellogg
Walter A. Wyckoff
William I. Chamberlain
Bishop Walter Lambeth
Henry H. Jessup, Esq.
Dr. George H. Washburn
D. W. Poor
George A. Ford
Howard E. Bliss
Sidney L. Gulick
Hon. Hiram Bingham
Dr. Allen O. Whipple
General William Verbeck
Dr. J. H. Dulles
Hiram Thurston
Prof. Oscar Buck
President E. D. Soper
Dr. Edward Judson
David O. Irving
Henry M. Scudder
President Charles R. Watson
Charles A. Swan
Hon. Robert G. Caldwell
Dr. William E. Caldwell
George A. Chamberlain
Prof. Carrington Goodrich
Professor Charles H. Judd
Wyllis Peck
Henry R. Luce

And the families of the Scudders, Formans, Newtons, Gulicks, D. C. Greene, Orbisons, Humes, Riggs, Schaufflers, Ewings, Lucases, Fairbanks, Davis, Goodell.

It may be noted here for illustration that under the Presbyterian Board of Foreign Missions, thirty-six missionaries have been decorated by the governments of the countries in which they served—Japan, China, Chosen, Siam, Persia, Turkey, French Africa, India.

III

What is the average size of missionary families? Professor Ellsworth Huntington has kindly given me the following tables from *Who's Who* showing averages in missionary families of 3.06, 3.48 and 2.39 per cent.

TABLE I

Missionaries in *Who's Who,* 1932-33:

	Missionaries	*Other Clergymen*
No. of men	68*	430
No. of married men	60	360
Per cent married	97.1	85.5
Total children	202	1,016
Children per married man	3.06	2.82
Percentage excess among missionaries	8.5	
Children per father	3.60	

*10 of these and all three of the missionary women in this edition of *Who's Who* are children of missionaries.

TABLE II

Comparison of men in *Who's Who* for 1922 and 1932:

	1922-3	1932-3
Missionaries	56	68
Married Missionaries	53	66
Missionaries reporting children	46	58
Per cent of total reporting children	82.0	85.2
Total children reported	171	202
Children per father among missionaries	3.72	3.48
Children per father among other ministers	3.29	..
Children per family* among missionaries	3.22	3.06
Children per family* among other ministers	2.88	2.82

*This means per family including childless couples.

TABLE III

Children per family (that is, per married man) among missionaries in *Who's Who,* 1932-3:

Date of Marriage	No. of Families	No. of Children	Children per family
Up to 1889	11	40	3.64
1890-1899	18	57	3.17
1900-1909	20	65	3.25
1910-1920	18	43	2.39

Mr. Case reports for the American Board:

In 1921 I made a special study of American Board families in regard to the number of children and the economic situation. At that time there were in active service 244 families, and the average number of children per family was 2.5. Leaving out the families where there

were no children the average number per family was 2.8. Last September we made a study of the number of births in American Board families, beginning in 1909 and covering the twenty-five year interval. The total number of births during that time was 797, or an average of about 32 per year. The average number of families for that period was 212. Generally speaking, large missionary families are no longer in order. The largest number of children in any one family as far as our records go for the American Board is 12. In my 1921 statement there were 42 families with one child, 57 with 2, 39 with 3, 37 with 4, 11 with 5, 6 with 6, 1 family with 9, and one family with 10 children.

Professor Hodous, formerly of China, thinks the average number of children used to be five but is less now. In 1934 there were three missionary families at Hartford with three, four and five children. Dr. W. B. Anderson, formerly of India, later secretary of the United Presbyterian Board, said the normal average in the United Presbyterian Mission was 3.3. Dr. Vaughan of the Methodist Episcopal Board says:

> There are very few exceptionally large families. More than four children in a family is a rarity. There have been perhaps half a dozen of our Methodist families in the last twenty-five years that have had as many as seven children. We recall none that have had as many as nine or ten.

In the missions of the Presbyterian Church, U. S. A., in 1934 there were 538 families and 1351 children, or an average of 2.5. The largest families I can remember were two in Brazil with ten children each. I remember also one missionary in China who was married three times and had twelve children, of whom six went to China as missionaries. The largest number of children in any family in 1934 was ten. There are other large families also—one of nine children and three of eight children.

IV

The question has been raised as to the effect of the support of foreign missionaries on the size of the family. The salary is moderate, but it has until the last few years been sure. Most of the Boards provide additional children's allowances. In the case of the Presbyterian Board, which is one of the most generous, but not the most generous, in this particular, the allowances are as follows:

> The Board makes certain provision toward the increased cost of the children of missionary parents by an allowance for each child as follows:
>
> $120 a year for the first six years of life (from birth until the child becomes six years of age).
>
> $240 a year for the next six years of life (until the child becomes twelve years of age).

$336 a year for the next five years of life (until the child becomes seventeen years of age).

$456 conditionally for the next five years of life (until the child becomes twenty-two years of age).

Allowances are computed in full months from the first day of the month in which the birth occurs, increases to begin from corresponding dates.

The Board will continue the allowance up to the month in which the child becomes twenty-two years of age if and when the child is in school or in undergraduate college work of not more than four years. If the child is graduated from college while still under twenty-one years of age, the allowance will be continued for such part of two months after graduation as the child is not self-supporting, has not become twenty-one years of age, or is not married. If the child is graduated from college between the month in which he becomes twenty-one and the month in which he becomes twenty-two years of age, the allowance will cease with the end of the month in which graduation occurs. No increase beyond $336 will be made after the month in which the child becomes seventeen years of age unless the child is in school or college. No allowance will be paid after the month in which the child becomes eighteen years of age if and when the child becomes self-supporting, is married, or leaves school for other than health reasons. Should an unmarried child return to school after such a period without allowance and prior to the month in which he becomes twenty-two years of age, the allowance may after due consideration by the Board be reinstated for such period of time as he continues in school or college and has not become twenty-two years of age.

Does the fact that the family income rises with each child have any effect in increasing the number of the children or is any such increased income more than offset by the fact that the cost of education in the later years exceeds any allowance provided by the Boards? Dr. Vaughan says:

It would seem possible that there would be a slight tendency not toward large families, perhaps, but against small families. It might be safely concluded that the average number of children is perhaps one per family greater than it would be if there was a flat salary, granted on the basis of an average of three and one-half children, instead of its being made adjustable to the actual number.

Professor Hodous said that his opinion was that the allowances provided by foreign mission Boards do not encourage large families. The large family is connected with the social atmosphere from which the missionaries come.

Mr. Case wrote for the American Board:

The effect of special children's allowances on the number of children is not altogether clear. Probably in the case of young married people the fact that their allowance would be available may have some influence, but the statistics do not seem to show any striking increase in the size of families because of this special help. The allowances in the case of the

American Board are not large enough to cover the increased expense and for every child there is involved an extra amount from the basal salary and for educational aid.

The effect of any limitation in the amount of the children's allowances has already been suggested. More recently the American Board has given extra grants toward the education of children in this country when separated from their parents. It is probable that if the parents knew that such grants would not be available it might have some limitation on the number of children, although that cannot be proved.

V

There are some questions often asked regarding the influence of early separation of children from missionary homes. What is the effect of their being so often thrown on their own responsibility with the necessity of self help and without the opportunity of home life and counsel? Do family separations and handicaps ever result in resentment on the part of missionary children directed toward their parents or toward the Christian work? Do the children feel that an injustice has been done them in their alien birth and upbringing and their lack of some of the friendships of children born and brought up at home?

In this range of questions there are interesting points of similarity and dissimilarity between missionary children and the children of other Americans abroad in business, diplomacy, etc. I have no time to discuss this but I wonder whether in these matters the balance is not strongly in favor of the missionary child.

The general opinion seems to be that today the missionary children have the experience of working their own way, which, too great a burden for some, brings out the best in others, who are the great majority. Mr. Case wrote:

The effect of missionary children being away from their parents for purposes of education is both positive and negative. On the whole, it encourages initiative and develops any personal tendencies. The necessity for self help on the part of so many children during these college years has some directive effect, and as in the case of all such efforts tends to keep the individual in line with the main purpose.

The family separation and hardships of the missionary families in its effect on the missionary children in the early years is a source sometimes of resentment on the part of the children. They feel the separation and may even blame the parents somewhat for conditions. Later, however, when they have caught the spirit of service which is exemplified in the missionary home there is a change in their point of view. The very large number of missionary children do not entertain this feeling of resentment.

Dr. Vaughan expresses the same balanced judgment:

The absence of children during educational years from their parents probably works both ways. There are many other factors that come into

the picture, such as the happy environment in which the children are placed,—nearby helpful, tactful relatives, or wise home managers,—so that we can find examples of both definite advantage and definite disadvantage from this separation. Some missionary mothers are neurotic and do not have the best judgment in rearing their children. In such cases separation is quite likely to be helpful to the children. At other times the children are deeply attached to their parents and the separation wears upon both parents and children, making the children bitter that the work in which their parents are engaged should make such demands upon them. There are a few instances at both extremes of the picture; but the great majority of the children of missionary parents are probably benefitted by the regime required for their lives, entailing a larger amount of time away from parents and 'on their own' under wise guidance.

Yes, family separation and missionary hardship occasionally do result in resentment on the part of children. Such cases are not frequent, and it is surprising how much children will endure and will see their parents endure without complaint. They largely subscribe to their parents' idealism.

Professor Latourette says:

As to the effect on missionaries' children of the long absences from their parents for purposes of education, that in some instances, in my judgment, has had unfortunate results. I have known of children who because of the separation have come to feel as though their parents were strangers, and when they have seen them again on furlough have shown constraint and a lack of confidence. In very few instances—and in none that I remember specifically now—has the separation led to actual moral shipwreck on the part of the child. In most instances that I have known, the children have shown fine character and have had self-reliance and ability in making their own way financially. Often the missionary child finds the problem of adjustment to American life quite difficult, especially if he returns to this country late in his secondary school or at the beginning of his college course. In a few instances that I have known, the family separations and the hardships of missionary family life have caused resentment on the part of missionary children toward the missionary cause. So far as my own experience goes, however, that is rather less frequent than in the case of the children of ministers in this country.

VI

All are agreed that while the missionary life does involve inevitable sacrifice and surrender, yet on the whole the advantages to the missionary child are greater than the disadvantages. Says Dr. Vaughan:

The environment and life conditions of missionary children broaden their horizons and give them greater powers of interest in and sympathy with conditions of life outside their own narrow realm. I doubt if there are any particular disadvantages arising from their environment as compared with the environment of the average middle class children in America.

I doubt if they have any special advantage in acquiring modern languages although in some instances, especially in children from Latin-American countries, or Spanish and Portuguese-speaking countries, or Africa, there would be modern language advantage.

Usually their association with nurses and children of other races is so controlled that there is no serious unfavorable effect on their characters arising from these relations. I believe their environment plus the parents' outlook has a definite effect in fostering race equality. I believe it is more the parents' outlook and manner toward nationals about them than it is the environment that produces this.

Mr. Case said:

The advantages of the environment and conditions of life of missionary children are obvious. In most cases the children show greater ease in the acquisition of modern languages, although this depends entirely on the individual. When it comes to racial appreciation and adaptability to other races they are clearly in the lead. Long contact with children of other races beginning with the early years gives them a normal point of view. They are quicker in their sympathy and understanding with other races. Travel and general observation which are possible for such children at different periods in their lives give them a broader and more wholesome point of view.

Dr. Anderson wrote:

The life of the missionary child abroad does much to broaden the outlook upon life and to make human sympathies more general. Sometimes handicaps to health are entailed. In many fields much of the finest elements of culture in child life at home are missed. Much is generally gained by more dependence upon the parents and their interest in the children. Often the 'language habit' is formed through the automatic acquisition of two or more spoken languages. Not infrequently moral and social injury is done to children through the ignorance or carelessness of parents who do not know of the depravity of servants to whom children are entrusted. Often evils are communicated by servants because they are not aware of the gravity of the evil which they communicate. Wise parents have found it possible to shield children from these influences to a large degree and to counteract these influences. Where parents love the people among whom they live, and treat servants not as members of a subject or inferior race, the children grow up with an affection for the people and they are in a sense to them as their own people. Where parents take the wrong attitude toward the people among whom they live, this attitude seems to be even more marked in their children.

Professor Hodous wrote:

The children associate with educated adults, and so are more mature and understand the adult attitude toward life. They do not understand so well the attitudes of their contemporaries in high school and college. Some do acquire modern languages more readily. The children of missionaries as a rule regard the nationals as on an equal basis except when they have been in contact with adults who look down upon the nationals. This often happens in cities where the foreign communities are large.

VII

There is one more point to which I would refer, namely, the influence of schools on the field established for the education of missionary children. In many of the schools the children of other foreigners are admitted. These schools make it possible for children to remain on the field, within reach of home and with the opportunity of spending vacation time with their families. These schools now provide a full preparation for college and in many cases offer language and music facilities superior to those which the children would have in America. Unquestionably the existence of these schools makes the missionaries easier minded with regard to their family responsibilities. As Mr. Case says:

> The schools for missionary children in the different fields have reduced the separation somewhat and have kept the family together for a longer period. It makes the period of adjustment easier and enables the children to bear the longer separations in later years. The children trained in these schools in the field are frequently better grounded up to the time for entering college; beyond that time, of course, the training is to be preferred in colleges in America. Usually the training in the field is broader, more international and emphasizes essentials.

And Dr. Vaughan adds:

> The establishment of schools on the mission field is a most fortunate arrangement. I cannot express too strongly my commendation of the plan. These schools have in the past been wholesome and altogether helpful. As a rule children prepared in these schools up to the age of college entrance are fully as well prepared for life as are children prepared in America. Of course, a good deal depends upon the particular school and its general environment. The Shanghai-American School is a notable example of beneficial results. There are perhaps two or three other schools to my knowledge that are nearly as good.

President Lacy of Richmond declares:

> The missionary children from the Orient seem to be better trained in the very early years by their parents and to have attended high schools superior in many respects to those of this land. This has been outstandingly true of the China missionary children. I have no doubt that the fine records made by them in our American colleges and professional schools is due in part to the fact that their early training is supervised closely by their mothers, who as a rule must be women of education, and probably teachers, and, secondly, by the fact that they have had good high schools in Shanghai and elsewhere.

The best summary of this whole matter will be a paragraph from an article by Professor Robert E. Hume on his sense of debt and gratitude for his missionary ancestry:

> I believe that the reason why the last group (i. e., children of ministers and farmers) was the one to achieve even a large worldly success was because earlier in life and more continuously thereafter they had been led by their parents along lines of devotion to work and of carrying simple, but steady, responsibility. The parents' example of meeting meager income with personal character, their generally rugged and unsophisticated integrity, their commitment to fundamental sources of living and to fundamental standards of success, their serving of the universal primary needs of men—all helped to produce children who similarly possessed the driving power of genuinely superior intellectual and moral character. So I believe that, despite the cramping financial conditions of a missionary's family, and despite the protracted separation of the children from their parents, yet the children as well as the parents have experienced the fulfillment of the Master's promise—that whosoever for His sake and the Gospel's forsakes the ordinarily desirable associations and opportunities of life, shall be rewarded a hundredfold more, even in this life.

THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 50 cents.

Published by the faculty of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

EDITORIAL STAFF

J. Gray McAllister, D. D., Editor-in-Chief
Ernest Trice Thompson, D. D., Book Editor
Edward Mack, D. D., Associate Editor
W. Taliaferro Thompson, D. D., Associate Editor
Howard T. Kuist, Ph. D., Associate Editor (Advisory)
Albert C. Winn, B. A., Business Manager
Albert E. Dimmock, B. A., Assistant Business Manager

In regard to general matters, articles and editorial business address the Editor-in-Chief; on business matters, subscriptions, etc., address the Business Manager; with regard to books and book reviews address the Book Editor.

In accordance with the general wish of our subscribers, subscriptions are continued unless discontinuance is requested.

Change of address, discontinuance, or failure to receive the Review promptly and regularly should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article. Union Theological Seminary and the editors do not assume responsibility for the views expressed by the contributors.

Address: The Union Seminary Review
Union Theological Seminary
3401 Brook Road
Richmond 22, Va.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D., D. Litt.,
Union Theological Seminary, Richmond, Va.,
Book Editor.

WHO'S WHO AMONG OUR REVIEWERS

Professor D. Maurice Allan, Ph. D.,
Professor of Philosophy and Psychology, Hampden-Sydney College, Hampden-Sydney, Va.

Rev. James Appleby, Th. D.,
First Presbyterian Church, Anderson, S. C.

Rev. J. Blanton Belk, D. D.,
St. Giles Presbyterian Church, Richmond, Va.

Rev. Samuel A. Cartledge, Ph. D.,
Professor of New Testament, Columbia Theological Seminary, Decatur, Ga.

Rev. Cecil V. Crabb, D. D.,
Carlisle Presbyterian Church, Carlisle, Ky.

Rev. Sydney J. L. Crouch, Th. D.,
Fort Hill Presbyterian Church, Clemson, S. C.

Rev. James L. Fowle, D. D.,
First Presbyterian Church, Chattanooga, Tenn.

Rev. Harry G. Goodykoontz, Th. D.,
First Presbyterian Church, Denton, Tex.

Rev. P. H. Gwynn, Ph. D.,
Chairman of Committee on Week-day Religious Education, N. C. Council of Churches, Davidson, N. C.

Rev. James W. Jackson, D. D.,
First Presbyterian Church, Columbia, S. C.

Rev. Balmer H. Kelly, Th. M.,
Acting Professor of Old Testament, Union Theological Seminary, Richmond, Va.

Rev. E. D. Kerr, D. D.,
Professor of Old Testament, Columbia Theological Seminary, Decatur, Ga.

Rev. Lawrence F. Kinney, Ph. D.,
Professor of Bible, Southwestern, Memphis, Tenn.

Rev. C. Irving Lewis, Th. M.,
Charles Town Presbyterian Church, Charles Town, W. Va.

Rev. Roswell C. Long, D. D.,
First Presbyterian Church, Greenwood, S. C.

Rev. D. P. McGeachy, D. D.,
Pastor Emeritus First Presbyterian Church, Decatur, Ga.

Rev. John H. Marion, Jr.,
Grace Covenant Presbyterian Church, Richmond, Va.

Rev. J. J. Murray, D. D.,
Lexington Presbyterian Church, Lexington, Va.

Rev. Charles Haddon Narers, D. D.,
First Presbyterian Church, Greenville, S. C.

Rev. Donald W. Richardson, D. D.,
Professor of Missions, Union Theological Seminary, Richmond, Va.

Rev. Holmes Rolston, Th. D.,
West Avenue Presbyterian Church, Charlotte, N. C.

Rev. Lawrence I. Stell, Th. M.,
First Presbyterian Church, Mexico, Mo.

Rev. Ernest Trice Thompson, D. D.,
Professor of Church History, Union Theological Seminary, Richmond, Va.

Rev. W. Talliaferro Thompson, D. D.,
Professor of Religious Education, Union Theological Seminary, Richmond, Va.

Rev. W. Twyman Williams, D. D.,
College Church, Hampden-Sidney, Va.

Any book noticed in these pages may be secured at publisher's price from Presbyterian Committee of Publication, Box 1176, Richmond 9, Va.

I. EXEGETICAL

How to Read and Enjoy the Bible. *By Maurice Clarke.* The Cloister Press, Louisville, Ky. 80 pages (paper). No price given. A well-conceived and well-written work-book, which would aid any adult to read his Bible more intelligently and stimulate any minister desiring to give his people a series of lessons on this theme. It should be added that Dr. Clarke assumes as final certain theories concerning the Old Testament which men like W. F. Albright are showing need drastic revision. H. G. G.

Notes on Genesis. *By Dr. Albertus Pieters.* William B. Eerdmans Publishing Company, Grand Rapids, Mich. 196 pages. $2.00. Helpful books are always welcomed by the Bible student, and this handy volume deserves a cordial reception. The first eleven chapters of Genesis are treated in the first three-fourths of the book, the remaining one-fourth taking up the history of the patriarchs, Abraham, Isaac, Jacob and Joseph. Pieters is a conservative, believing in the plenary inspiration and the trustworthiness of the Old Testament narrative. He also believes that conservative convictions do "not excuse us from giving fair consideration to the arguments of those who think otherwise. If we are right, our case will bear examination; if we are wrong, we ought to know it. There is no virtue in being self-deceived." In accordance with this principle, he gives numerous quotations from scholars, ancient and modern, of various types of belief, with searching comment thereon. The book is instructive, inspiring, and easy to read. It adds to knowledge and confirms faith. E. D. K.

The Problem of Ezekiel. *By William A. Irwin.* University of Chicago Press, Chicago. xx plus 344 pages. $3.00. Applying the inductive method to the study of the prophecy of Ezekiel, the author concludes that less than twenty-five per cent of the first thirty-nine chapters represents the utterances of Ezekiel. While the author makes no dogmatic claim for the certainty of his findings, regarding them as only "probable," yet it is doubtful if he has accumulated enough evidence to lift them from the realm of the purely subjective. The reviewer does not agree that such a method alone is valid for the study of Ezekiel or that the results achieved are reliable; but he does pay tribute to Dr. Irwin's discussions, which are often stimulating, and to the Preface to his book, a brilliant *Apologia* for his work and all like work in time of war. B. H. K.

The Witness of Matthew and Mark to Christ. *By Ned Bernard Stonehouse.* The Presbyterian Guardian Press, Philadelphia. 269 pages. $2.50. Dr. Stonehouse is professor of New Testament at Westminster Theological Seminary of the Orthodox Presbyterian Church. The book is a collection of studies in the first two Gospels: "The Preface of Mark," "The Marcan Outline of the Public Ministry," "The Disclosure of the Messiahship," "The Conclusion of Mark," "The Structure of the Earlier Chapters of Matthew," "The Resurrection Narrative in Matthew," "The Authority of the Old Testament and the Authority of Christ," and "The Son of Man and the Coming of the Kingdom." No attempt is made to give a complete survey of the contents of the Gospels or to go into any of the problems of introduction. The author seems to avoid carefully the problems that are really fundamental and that are still the ones dividing the radical approach from that of historic Christianity. One could have wished that the author had given less space to secondary matters so that he might have gone into the important ones. But the matters he does handle are treated very fully and fairly. S. A. C.

A Lawyer Examines the Bible. *By Irwin H. Linton.* W. A. Wilde Company, Boston. 300 pages. $2.00. An unusual book that every minister should have and know. It is a veritable arsenal of fact and argument, evidencing a wide reading in the classics of Christian apologetic and an extensive knowledge of the Bible itself. The note of confident faith, together with the skillful marshaling of the reasons for it, makes this a book with a real message for the times. Some of the appendices (77 pages of them) are worth the price of the book, in particular the condensation of the more than 200-years-old, but still irrefutable, "Trial of the Witnesses," the reading of which makes clear why our Lord's resurrection is often called the best proved event of ancient history. W. T. W.

II. THEOLOGICAL

The Philosophy of Bertrand Russell. *Edited by Paul Arthur Schilpp.* Northwestern University. 788 pages. $4. Atheist, logician, socialist and advocate of "free morals," Mr. Russell is the stormy petrel of 20th century philosophy as well as a radical scion of old English nobility. In the brief, candid autobiography which is included in this volume he tells us that his father was a freethinker before him and that in his own intellectually feverish adolescence he first discarded "free will" and immortality and later belief in God. This happened to him at the age of eighteen when he found in Mill's *Autobiography* the sentence: "My father taught me that the question 'Who made me?' cannot be answered, since it immediately suggests the further question, 'Who made God?'" In that moment, adds Mr. Russell, "I decided that the First Cause Argument is fallacious." This incident affords us an insight into his whole career and brings out that impetuosity of critical judgment which has driven him restlessly from one theory to another. Albert Einstein, whose contribution to this volume shows him to be thoroughly at home in philosophy, admires Mr. Russell's genius but benignly diagnoses his defect as "a bad intellectual conscience." Others of his critics think he is sincere, but despite his logical eminence, very inconsistent with perhaps a flair for posing and shocking people.

Of many informing essays in this "symposium," Professor E. S. Brightman's is one of the ablest. It exposes the highly emotional and illogical nature of Mr. Russell's attack on Christianity. Thus his animus against the Christian Church as "the principal enemy of moral progress in the world" is based largely upon his repulsion towards its inhibitions, e. g., the Roman Catholic taboo on divorce, so that it scarcely occurs to him to think of all the humanitarian movements that Christianity has inspired. His inconsistency, likewise, is seen in his condemning of Jesus for cursing the fig tree and yet doubting whether such a person ever existed. Again, although he denies the validity of all value-affirmations, yet in other moods he extols truth, beauty and justice in tones of religious mysticism. In his reply, Mr. Russell admits the inconsistency but affirms his right to express his "ethical passions." In logic, epistemology, semantics, political philosophy and in his philsophy of realism, as the many scholarly essays of this edifying collection bear witness, he has no disciples and no great system but he has everywhere served as a public gadfly provoking discussion and challenging beliefs. He is, indeed, the present day Hume. The impression deepens that he has never achieved that unity of spirit and balance of comprehension without which the keenest logical analysis is in vain. D. M. A.

Verifiability of Value. *By Ray Lepley.* Columbia University Press, New York. 254 pages. $3.25. This is a brilliant and philosophically serious treatment of a vital current issue. It is commonly argued by the logical

positivists and others that statements of fact can be verified but that our judgments of value (of right, beauty, utility, etc.) are merely statements of our desires and emotions and can never be proven true. Against this, Mr. Lepley argues very convincingly that *both facts and values* have many different degrees of verifiability and that art and morals, which deal with values, often test out or verify their hypotheses just as definitely as science. A common fallacy is to compare a simple, easily verifiable fact with a complex and difficultly verifiable value, which is obviously an error of unfair sampling. Further as against the common view that science is exactly quantitative whereas human values are merely qualitative, the author shows that the progress of science itself is dependent upon constant judgments of quality by the scientist. Mr. Lepley, in his very temperate way, also "goes to town" in combatting the notion that science is "objective" while art and morality are "subjective." He shows that there are several different meanings of "objective" and that in all of these, values are just as objective as scientific facts. His main position, however, is that values are neither purely objective nor purely subjective but represent a progressive interaction between man and his world. This leads him to seek to reconcile naturalism and idealism in recommending an attitude of "courageous and humble confidence that the nature of the universe will disclose itself more fully in the degree that it generates, extends and sustains further significant values." This is an idealistic modification of John Dewey's experimentalism. Unfortunately, although he does excellent spade work for a sound philosophy of religion, and even a personalistic view of religion, Mr. Lepley rather evades the question of how religious values are verified, as, e. g., through prayer and social experience. The book contains as trenchant a criticism of contemporary naturalism and positivism as has yet been written. The Christian philosopher is, therefore, in the author's debt. D. M. A.

THE REVOLT AGAINST GOD. *By Rufus Washington Weaver.* Fleming H. Revell Company, New York. 236 pages. $2.50. The major portion of this work is a study of the Christian faith affecting and being affected by the various cultures wherein it has found hospitality. Fifteen of the twenty chapters deal with some type of mind which the mind of Christ has confronted during the ages, such as the Hellenistic, the Theological, the Denominational and the Scientific minds. Such a treatment directs attention to the races, nations and institutions coloring their interpretations of the faith by what they are and by their times. In spite of everything, however, there is a central stream of truth which flows on, manifesting a cleansing and empowering influence on the activities of life. Today this stream of truth is confronted with determined enemies. They find opportunities in nationalism, where there is the urge for economic security, national prestige and world power. The writer contends that the free churches, without any State Church, or Romanish entanglements, constitute the Christian's best instruments against the enemies. Herein is found the offer of the greatest freedom of all, that of worship.

This is a book which leads one to marvel at the making of the Christian mind. Certainly those who seek to follow the thoughts of Christ's revelation have a rich heritage gathered from the centuries. You are inspired to know more about it. At times you find questions being raised and the desire to debate asserting itself. One particular place of disagreement would be in regard to the author's idea of infant baptism as an instrument for retaining power in the hands of the State Church. Likewise there are many categorical statements which are difficult to hold. Perhaps this is another sign of the book being worth while. J. W. J.

HUMANISM AND THEOLOGY. *By Werner Jaeger.* Marquette University Press, Milwaukee, Wis. 87 pages. $1.50. The author of this seventh annual Aquinas Lecture at Marquette was the Gifford lecturer in 1936. He points out that the humanism of Thomas Aquinas was theocentric, by which is meant that all reality is referred to God as the highest principle of being. Believing that true knowledge leads to God, Thomas insisted that man should cultivate the rational faculty. It is the thesis of Jaeger that Aquinas is thus in the true humanist tradition of the classical Greeks and Romans. The anti-metaphysical, agnostic humanism of our times had its counterpart in the Sophists of Greece. But the humanism of the Sophists, Jaeger points out, was a symbol of decline of Greek civilization, and was attacked as such by Socrates. The true Greek thought and Thomastic humanism are essentially akin, Jaeger affirms: "When we pursue the idea of education in the Greek and Platonic way into its logical consequences, we arrive indeed at . . . an educational structure founded on God as the absolute measurement of all things." This scholar of Greek philosophy reasons convincingly that true humanism is theocentric. This short book of closely-knit reasoning merits several readings. L. F. K.

FROM SCIENCE TO GOD. *By Karl Schmidt.* Harper and Brothers, New York. 169 pages. $2.00. This book is by the Professor of Philosophy at Carleton College, Northfield, Minnesota. Its purpose is to "encourage those who have stopped at science to go on to the Reality beyond science." The author calls this volume a "prolegomena to a future theology," and he tries to make a really Christian apologetic out of it. He achieves fair success in the task. However, you must not get the impression that this is either an easy book or a popular one, even if it is a valuable one. This is not a great book, but it is a stimulating one. It is encouraging to see the strong rapproachment that science and religion have through a learned professor of philosophy. J. A.

THE CHRISTIAN WAY IN A MODERN WORLD. *By W. Norman Pittenger.* The Cloister Press, Louisville, Ky. 186 pages. $2.50. The first chapter of this volume bears the title, "Does Christianity Matter?" The affirmative answer is threefold. It matters because it is light about the Eternal Reality, because it offers men peace and comfort, because it offers power to men. The scholarly author in making this theme acceptable uses a style and language to make an appeal especially to the mind of young people who more or less think in terms of college patterns. The old doctrines of historic Christian faith are revitalized with the hope that they will be believed and lived by the minds of the modern world looking for a way out of our predicament. For one reader the volume put some questions, "What is your doctrine of the Church? Are the Sacraments you believe in vital and dynamic? How do you present the historic truths of the creeds to modern minds? Is Christian orthodoxy dull and dead?" J. W. J.

WHAT A MAN CAN BELIEVE. *By James D. Smart.* The Westminster Press, Philadelphia. 252 pages. $2.00. The author, a young Canadian theologian, feels that what we believe matters greatly and that we should form our beliefs about the ultimates of life on the basis of what God says to us in His word. He rightly feels that false, pagan beliefs have crept into the Church and that we need to regain the great teachings of the Bible as dynamic concepts. The style is simple and clear, though in places the layman would find the going rather heavy. The emphasis is definitely Calvinistic, deeply spiritual. The author is given somewhat to over-strong statements. There is

a tendency to disparage reason too greatly. Dr. Smart's Calvinism, on the whole, is up-to-date, not reactionary, and the total impact of the book is to deepen one's appreciation of what the Bible really means. A very helpful book for ministers as well as laymen. H. G. G.

THE SIGNIFICANCE OF THE CROSS *By F. W. Dillistone.* The Westminster Press, Philadelphia. 247 pages. $2.00. A Religious Book Club Selection and a unique and interesting study of the significance of the cross expressed in terms that are relevant to modern life. Dr. Dillistone begins with a magnificent opening chapter in which he shows that the language which has been associated with the Christant interpretation of the cross is coming back into use in modern life as men seek to deal with the great crisis through which the human race is passing now. He then sets forth the thesis that unless the Christian interpretation of the meaning of the death of Christ can be expressed in terms that can be understood in the modern world it will in time be ignored in Christian preaching.

Dr. Dillistone follows this chapter with four chapters which represent a unique re-study of the New Testament interpretation of the Atonement. These chapters are remarkable for the freshness of their study of this theme. They show the way in which the idea of the necessity of the Atonement is woven into the heart of the message of Jesus and into the interpretation of Him made by the apostles. In the closing chapters of the book, Dr. Dillistone presents the thesis that it is by way of metaphor and imagination rather than by precisely defined doctrine that the Atonement must be preached to the modern world. His book does not represent a denial of the traditional theories of the Atonement. We feel that Dr. Dillistone is in sympathy with historic Christianity in his understanding of the Atonement. But he does not use worn-out phrases which have ceased to have vital meaning in the modern world. He asserts that "only by means of imaginative comparison, only by visualizing within the general pattern of human life, situations and events comparable to that supreme event, can we respond to it meaningfully and interpret it in its character as the very Word and Revelation of God to man" (page 136). Dr. Dillistone holds consistently to his thesis and succeeds in giving us a richly suggestive book on the Atonement. He chooses from the general pattern of human behavior *redemptive conflict, righteous judgment, creative suffering,* and *forgiving love* as the human experiences through which we can enter by metaphor and imagination into the understanding of the meaning of the cross. Every preacher who wishes to preach effectively on the Atonement in the modern world will find that Dr. Dillistone's whole method of treatment is designed to stimulate preaching on the significance of the cross. H. R.

THE DOCTRINE OF THE TRINITY. *By Leonard Hodgson.* Charles Scribner's Sons, New York. 236 pages. $2.50. Leonard Hodgson, who is Regius Professor of Divinity in the University of Oxford, argues that the doctrine of the Trinity is arrived at by an analysis of the implications of the Christian life, not the experience of this or that Christian, but the Christian life as an objective historical factor from the day of Pentecost onward. It is a projection into eternity of the essential character of Jesus' earthly life, arrived at by thinking away the accidents incidental to the conditions of earthly existence. Father, Son and Holy Spirit are Persons in the fullest sense of the term. Their unity is not mathematical, but organic, of a type which we have only recently begun to understand, though in its ultimate reaches it must always remain a mystery. The doctrine of the Trinity is

intimately related to the practice of Trinitarian religion. It gives its character to the distinctively Christian way of worshipping and serving God. It guides our paths by giving us the pattern unity for individual and social life. It illuminates and deepens our hope of immortality. It enables us to see God and man in their right proportion as Creator and created. This is a brief and partial summary of a fresh, independent, and richly suggestive study by one of the best furnished theological minds in the Church of England. The book is cast in the philosophic mold that is characteristic of English theology, yet written in a plain and attractive style that will appeal to all who love theology. It is the most important study of the Trinity to appear in recent years. E. T. T.

III. HISTORICAL

THE RISE OF CHRISTIAN EDUCATION. *By Lewis J. Sherrill.* The Macmillan Company, New York. 349 pages. $2.50. Years ago I heard the late Dr. Vander Meulen say, without irreverence, in introducing Dr. Sherrill, "He specializes in omniscience." This book against the background of his other writings makes the reader feel that way. Based on the most exacting research, which supports almost every statement made, and on a rich store of general knowledge, this volume is much more than a history of Christian education. It tells the story of the growth of the Church and of the development of Christian doctrine; and it shows the way in which Christian education in its philosophy and methods springs out of the total life of the Christian society as it seeks to relate its members to God, each other and the outside world. Christian education changes, therefore, in its content and form as the Church and the society of which it is a part change.

Religious men through the centuries have faced four problems: that of discerning the nature of the Supreme Being, that of discovering how He manifests Himself most significantly, that of knowing what His will for men is, that of identifying and securing the ultimate values of the universe. It is natural, therefore, that as these questions have had different answers through the ongoing life of the Church, "Christian education has not been the same in any two periods." Dr. Sherrill begins with a study of the theology and education of the Hebrews as priest and prophet struggle with the four problems which are primary for religion, shows us the golden days of the early Church, when Christianity is a joyous and free personal relationship to Jesus Christ, carriest us through the gathering darkness of the long years until the beginning of the 15th century, during which a fixed creed and an autocratic Church become the objects of faith instead of God as revealed in Christ, and closes with a thoughful summarizing chapter. The Church dare not miss some of the lessons presented in this book: "Education is an inherent necessity of Christianity"; "Christian education apart from a living Christian faith is but sounding brass"; "the test of Christian education is what it does to persons"; "the autonomy of the individual mind" must be protected and preserved, that such freedom be not too much for us; "great societies both religious and political must combine in exquisite fashion these two rights, the right of liberty and the right of social control." Space forbids addition to these truths the Church must not forget as it seeks to educate both young and old; but this sentence which voices the drive of the book must be quoted: "The parent spring of . . . better education must lie not in little techniques, but deep in the Christian's experience of God."

This book represents an enormous amount of research yet so thoroughly have the facts been thought through and assimilated, so wisely are they related and so vitalized are they by a clear, attractive and at times arresting

style, that it is a delight to read. For a long time it will be the standard work on this subject. We look forward eagerly to the second volume, which will bring the story of Christian education down to the present. W. T. T.

THE FALL OF CHRISTIANITY—A Study of Christianity, the State and War. *By G. J. Heering.* Translated from the Dutch by J. W. Thompson, with a foreword by E. Stanley Jones. Fellowship Publications, 2929 Broadway, New York. 243 pages. $1.50. Dr. Heering is Professor in the Remonstrant Seminary at the University of Leyden in Holland, and President of the International Union of Anti-Militaristic Ministers and Clergymen. In his estimation Christianity fell when it retreated from its early pacifistic position after the conversion of Constantine. The final chapters, written before the outbreak of World War II, set forth a strong plea for a return to pacifism on the part of the Church. Professor Heering builds a strong case against war but to most of us war, with all of its evils, will still seem preferable to life under the Nazis. But even though the author does not quite convert us to his pacifistic position he does give us a great deal of valuable historical material regarding the relations of Church and State, particularly in regard to war. His chapter on the State and War, in which he traces the development of the Machiavellian theory through Hegel and Fichte to its final glorification of State and War in pre-Nazi Germany is most revealing and makes it very clear that the trouble lies deeper than Hitler. The book as a whole is a valuable historical survey of the relation of Christian and philosophic thought to the State and to war. E. T. T.

PROTESTANTISM: A SYMPOSIUM. *Edited by William K. Anderson.* Commission on Courses of Study. The Methodist Church, Nashville, Tenn. 282 pages. $2.00. This book, issued by the commission on courses of study of the Methodist Church for the extension education of its own ministry, is not a denominational book. Among the authors are members of the Baptist, Congregational, Episcopal, Lutheran, Presbyterian and Reformed Churches. And the book interprets the genius of Protestantism for all who care to know, not in Methodist terminology but in terms of a moderately liberal evangelicalism.

Ten chapters deal with the history of Protestantism. (Was the Reformation Needed? Protestantism and the Primitive Church; Protestantism before Luther; the tradition of Luther, Zwingli, Calvin, Anglicanism, Independency; Protestantism in American History; Sectarianism Run Wild). Nine chapters present Interpretations (Cardinal Principles of Protestantism; Protestantism and the Bible; Christian Theology; Worship and the Sacraments; The Protestant Emphasis on Preaching; The Mystical Spirit; Ethics; The Open Mind). And six describe Opportunities (In the Far East; in Europe; In Latin America; In American Education; Our Responsibility for a New World; A Growing Ecumenicity).

This is an excellent book, by twenty-five outstanding authors, for any minister, or any intelligent layman who wants to know what Protestantism stands for in its length and breadth and depth. A minister might well work through this book with his people. E. T. T.

WILLIAM PENN 1644-1718: A Tercentenary Estimate. *By William Wistar Comfort.* University of Pennsylvania Press, Philadelphia. 185 pages. $2.00. Dr. Comfort, President Emeritus of Haverford College and President of the Friends' Historical Association, gives us here a judicious, well balanced portraiture of a great Christian statesman. Penn's father was a wealthy and worldly English admiral, the friend of Charles II and of his

brother, who became James II. William became a Quaker about the age of 23, risking the loss of his fortune thereby; he was imprisoned four times for preaching the new faith; he wrote extensively in defense and exposition of the Quaker tenets; he became one of the outstanding champions of religious toleration. Out of friendship for his father, and in payment of a debt, Charles II gave him the extensive grant of land which became the Colony of Pennsylvania. Here William Penn was able to embody in an actual government many of the ideals for which the Quakers had stood.

Penn was not a saint, as Comfort readily concedes, but "he was a good man, when it was not easy for men in his position to be good." He was kindly and human, doughty and fearless, a Quaker moralist, "whose scale of living was always that of a well-to-do gentleman, open-handed, free, hospitable, denying himself nothing legitimate that made for efficiency," a proprietor whose experiences were none too happy but who was able to write "on a clean slate, those principles which have become the foundation of our American democracy."

The author sketches the life of Penn, and then discusses his contribution as the defender of Quakerism, the Apostle of Toleration, the Founder of Pennsylvania, and as a man of letters. The book is a worthy estimate of a man who was always human, yet truly great. E. T. T.

REVIVALISM IN AMERICA—Its Origin, Growth and Decline. *By William Warren Sweet.* Charles Scribner's Sons, New York. 192 pages. $2.00. The title of this book is somewhat misleading. Dr. Sweet discusses revivalism in America only in part. The first five chapters deal with the Great Awakening (in the Colonial Period); chapter 6 deals with the Second Great Awakening (on the American Frontier); Chapter 7 describes some of the by-products of Revivalism; Chapter 8 gives reasons for the decline of Revivalism in modern times. But though seven out of eight lectures discuss early revivalism in America, they are interesting and valuable reading for any one concerned with revivals today, yesterday or tomorrow. The author is a specialist in the early period of American Church History and he writes out of a wide and intimate knowledge of the original sources.

Dr. Sweet believes that "American revivalism began as a way of meeting a specific situation in Colonial America produced as a consequence of the great migration of European peoples to the New World. It has persisted for generations because, until recent times, conditions similar to those which produced it have continued to exist, at least in certain sections of the nation." The decline in Revivalism is due in part to changes in the social, cultural and religious climate of America. "In the last fifty years the great American Churches and their leaders have grown less and less interested in individuals and more and more concerned with the advancement of causes . . . Added to this has been the growing influence of religious education." If religion is to continue as a vital force in America, Dr. Sweet thinks it must regain its personal and individual emphasis. At the same time it must concern itself about the sins of society. E. T. T.

NEW OUTLINE HISTORY OF EUROPE, 1815-1944. *By Henry Wilson Littlefield.* Barnes and Noble, Inc., New York. 295 pages. 75c (paper); NEW OUTLINE HISTORY OF THE WORLD SINCE 1914. *By J. H. Landman.* Barnes and Noble, Inc., New York. 355 pages. $1.00 (paper). The first of these books appears here in its tenth edition, revised and enlarged; the second in its fifth edition, revised and enlarged. Both carry their history down to the end of 1943. Prepared particularly for college class-rooms, as an outline for courses in contemporary history and as an up-to-the-minute supplement of

the leading text-books of modern history, they will prove extremely helpful to any one who wishes to orient himself in the modern world. Every intelligent man who takes an interest in current events and the shape of things to come should be familiar with the events of the last one hundred years and particularly with the significant political, social, economic and cultural developments since 1914. It is curious how quickly we forget. Both of these books are pointed up to the present day, particularly to World War II. Readers of this Review will have a hard time finding a better use for their money or their time than the purchase and perusal of these handy college texts. They will also prove invaluable for reference. E. T. T.

A CENTURY OF JEWISH LIFE. *By Ismar Elbogen.* Translated from the German by Moses Hadas. The Jewish Publication Society of America, Philadelphia. xliii plus 814 pages. $3.00. This volume is intended to supplement the standard history of the Jews by Graetz and to bring it down to the present time. Because the sufferings of the Jews during this century have been more extensive than ever before, because anti-Semitism has flourished in all lands, including our own; because the Jewish problem will remain a major problem after the war, this history should be read by leaders in Church and State.

The author attempts to deal with all phases of Jewish life, but three aspects stand out in this reviewer's mind: (1) the amazing development of anti-Semitism in almost every country of the world, but especially in Germany; (2) the growing prominence of the Jewish community in America: and (3) the development of Zionism.

The author attempts to deal with all phases of Jewish life, but three Europe and America is due to the new emphasis put on nationalism; to widespread economic distress; to the old habit, reaching back into the middle ages, of making the Jew the scapegoat; and, of course, in recent years to fascism. He quotes approvingly the words of Sholem Asch: "All who have prepared this ground of hatred towards the Jews and other races are exactly as responsible for the bestial slaughter in Poland as Hitler and his clique Hitler only gathers the fruit of their well-planted seed."

Dr. Elbogen believes that the Jews have a right to a national home in Palestine. "No neutral observer can assert that the Jewish immigration deprived the Palestinian Arabs of their soil. On the contrary, Jewish colonization helped to reclaim swamps and develop Arab agriculture; the Arab population was not diminished but increased; their whole standard of life was improved. The re-birth of Palestine is one of the glorious events of our time and the noblest achievement of the Jewish people since the time of its dispersion."

The book is written in attractive style, with extensive documentation and with bibliography and index. While the author does not hesitate to express his own convictions, it is to be accepted as an authoritative account of Jewish life during the last one hundred years. It is the best and most adequate discussion that we have of modern Jewish history. E. T. T.

CHRISTIAN COUNTER-ATTACK. Europe's Churches Against Nazism. *By Hugh Martin, Douglas Newton, H. M. Waddams and R. R. Williams.* Charles Scribner's Sons, New York. 125 pages. $1.50. The resistance of the Churches in Europe to Nazism will go down as one of the great pages of Church History. That story is told us, simply yet powerfully, for every Continental country in this valuable little book. The authors do not attempt to describe in detail the sufferings of the Church; they are concerned more with the resistance of the Church and with its undaunted witness in the face of persecution.

The three supreme features that emerge as we survey the scene as a whole are as follows: (1) The Christian Church survives, in spite of furious and insidious attacks such as it has perhaps never had to face since its earliest days; (2) the resistance of the Churches has been primarily on spiritual, not political, grounds; (3) there has developed a new sense of unity, of togetherness in Christ. "As though in preparation for such a time as this," said Dr. Temple at his enthronement as Archbishop of Canterbury, "God has been building up a Christian fellowship which now extends into almost every nation and binds citizens of them all together in true unity and mutual love . . . It is the great new fact of our time." This book is invaluable for one who wishes to know the record of the Church in our own times.

E. T. T.

TRAILS OF FRIENDSHIP WITH INDIAN AMERICANS. *By Mary Garland Taylor.* Friendship Press, New York. 119 pages. 50 cents. This little book is one of the two series of graded books, leader's guides, plays, pamphlets, and maps produced by the Missionary Education Movement. Miss Taylor is a graduate of Mary Baldwin College, and of the Biblical Seminary in New York. She was at one time director of religious education in the Presbyterian Church at Waynesboro, Virginia; and later a teacher of Bible in Oklahoma Presbyterian College at Durant. The book will be found very interesting and helpful in teaching a group of young people about the background, customs and needs of the American Indians. D. W. R.

THE CHRIST OF THE AMERICAN ROAD. *By E. Stanley Jones.* Abingdon-Cokesbury Press, Nashville and New York. 255 pages. $1.00. In his newest and most comprehensive book Dr. E. Stanley Jones make the Christ of the Indian Road and the Christ of Every Road become for him and for us The Christ of the American Road. It is a challenging survey of American life in State and Church through the eyes and soul of a great Christian statesman who has been long enough away from his native land to be able to look at it objectively and who has been back into the life of that land long enough to become again an integral part of it. There are many things in this book which will startle. There are many more that will send the earnest reader to his knees in humility, repentance and prayer. C. H. N.

THE CHURCH AND THE WAR. *By Karl Barth.* Introduction by Samuel McCrea Cavert. The Macmillan Company, New York. 49 pages. $1.00. This book contains two stimulating essays written by the eminent Swiss theologian, Karl Barth, dealing with the Churches of Europe in the face of the war and with the role of the Church in War-time (A Letter to American Christians). First written in 1942, and printed in part in Foreign Affairs and Christendom, the articles retain their vitality and their value for the present day.

E. T. T.

IV. PRACTICAL

THE CHRISTIAN MISSION IN OUR DAY. *By Luman J. Shafer.* Friendship Press, New York. 168 pages. Cloth, $1.00; paper, 60 cents. This book forms a unit in one of the two series of graded books, leaders' guides, plays, pamphlets and maps produced by the boards of missions and education of many denominations cooperating through the Missionary Education Movement. The author has attracted wide attention through his recent book, *The Christian Alternative to World Chaos,* and is now co-secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches.

In this little book before us he does a splendid piece of work by showing us the nature of the crisis caused by the rise of nationalism, the racial tensions, the economic self-determinism of nations, the coming of an age of secularism, liberal humanism, Communism and Nazism. Three doors are open for the future of peoples: the continuance of nationalism, the setting up of a balance of power among the nations or the coming of a co-operative world. The last of the three offers the greatest opportunity to the Christian world mission. A new fact in our day is the rise of the World Church even in the midst of war and divisions among nations. The challenge to the missionary movement of the future is to make Christianity vital to the whole of life, bringing to the world a message about God, about man, about fellowship with God, and the foundation of a faith that goes up to God and out to man bringing fellowship among all peoples. This is a vital book about how to break down all post-war barriers with the gospel of God in Christ.

R. C. L.

DATE WITH DESTINY. *By Ralph W. Sockman.* Abingdon-Cokesbury Press, Nashville and New York. 157 pages. $1.50. The sub-title of this interesting and provocative book is "A Preamble to Christian Culture," and it is the spiritual companion of Charles A. Beard's great study of the Constitution in his new book, *The Republic.* This book, which ranks well with the many other volumes produced by this brilliant writer, is as timely as our prayers for the various D-days that characterize this war, and our hopes for a speedy end to the war and an enduring peace of justice and righteousness. It is a bulwark to our thinking, our writing, our preaching and talking about the post-war world and post-war neighborhood of nations. Dr. Sockman takes the phrases of the preamble to the Constitution as headings for his chapters, as follows: (1) "We the People of the United States"; (2) "In Order to Form a More Perfect Union"; (3) "Establish Justice"; (4) "Insure Domestic Tranquility"; (5) "Provide for the Common Defense"; (6) "Promote the General Welfare"; (7) "Secure the Blessings of Liberty"; and (8) "To Ourselves and our Posterity." In a delightful manner he shows how these same concepts may form the basis of Christian culture and give fundamental working ideas for permanent peace. These concepts, whether stated in the Atlantic Charter or in a new world federation of states, must have the active support of Christian people the world over. Illustrated by stories and incidents from history and life around us this book reminds us that "there is a tide in the affairs of men, which taken at the flood, leads on to fortune." It challenges us to greatness with which to match the times. It reminds us that we do have a date with destiny.

R. C. L.

PEACE THROUGH COOPERATION. *By J. Henry Carpenter.* Harper and Brothers, New York and London. 113 pages. $1.25. On a sixty-four day trip to the war zone in India and China, the author of this attractive little volume, preaching and talking to the members of the crew and passengers of the ship, outlined the deeper significance of the Cooperative movement as a force for just and righteous living and a way toward peace. Then he sat down at the Captain's desk and wrote out what he had been thinking and talking about. The position taken by the author is that we can only solve our world problems by the application of fundamental moral and religious truths which are basic to all nations, races and religions and universal in their appeal. The peace to come must benefit both victor and victim, both conqueror and the conquered. It must be based on the Christian principles of justice, brotherhood, equality and love. Peace, cooperation and cooper-

atives,—these are the three great ideals of the book. Peace can only come through cooperation and love, and cooperation can be guaranteed by use of the Cooperative movement on a world scale, namely the world-wide cooperative commonwealth of nations. This is not a visionary book but a quiet exposition of the statement made by Jesus, "Blessed are the meek, for they shall inherit the earth." Author Carpenter is secretary of the Brooklyn Federation of Churches, a well known correspondent of the Christian Century and reported to be the best informed church leader on the Cooperative movement.

R. C. L.

PEACE IS THE VICTORY. *Edited by Harrop A. Freeman.* Harper and Brothers, New York. 253 pages. $1.50. The thirteen Christian leaders who have collaborated in the writing of this book are pacifists, the most eminent pacifists our country has produced, among others, Kirby Page, A. J. Muste, Albert W. Palmer, Harry Emerson Fosdick, Oswald Garrison Villard, E. Stanley Jones. They write, however, not primarily to urge pacifism in time of war but rather to show how men of good will and cooperative effort may build a better world after the war is over. With most of the book Christians of every persuasion will agree.

World cooperation, the authors say, is a political must; the new international order must be functional rather than constitutional (i. e., it will develop through actual cooperation in construction endeavors); the new international law must depend on voluntary acceptance rather than on coercion; the new economics must be centered on man rather than on machines.

In the reviewer's estimation, the basic weakness of the book (and of pacifism as a whole) is found in the author's assumption that the evil in men's hearts can be eliminated by education or overcome by good will. The authors may be too optimistic, but good will is a Christian imperative in time of war and especially in the building of an enduring peace. Few writers have indicated more clearly what the Christian attitude will demand in the days that lie ahead. Of the many books which have appeared on the post-war world, this, in spite of its pacifism, is surely one of the best.

E. T. T.

RACE AND RUMORS OF RACE. *By Howard W. Odum. University of* North Carolina Press, Chapel Hill, N. C. 245 pp. $2.00. Whispered rumors that fan the flames of ill will between races are nothing new to the South, or, for that matter, to any section of our country. Like the poor and the prejudiced, they have always been with us. But times come when, whipped to greater velocity by the intensified passions of a stormy period, they are far more damaging than usual. Because we are living in such a period now, all those Americans interested in fair play and good will between whites and Negroes should welcome this revealing and provocative book by one of our most useful Southern sociologists.

It was in the summer of 1942 that we all began hearing of the "Eleanor Clubs." Composed (or so we heard) of colored women bent on abolishing all domestic service, the Eleanor Clubs had as their motto (or so we heard) "a white woman in every white kitchen by Christmas." This rumor, together with some two thousand others gathered from all over the South, Dr. Odum carefully examined in preparation for his book. A few of the rumors had a flimsy basis in fact but the vast majority were discovered to be the figments of somebody's inflamed imagination or the malicious concoctions of small and prejudiced minds.

These rumors, their fundamental untruth and the consequent injustice they do, are also taken as a kind of "text" for some good, solid sermonizing

by Dr. Odum on what our southern interracial relations ought to be. Without scolding or ill-tempered dogmatizing, and yet with clearness and firmness, he points out practical ways and means whereby individuals and groups can work toward the spreading of good will and the building of genuine racial democracy.

If in spots the book shows evidence of being hastily written, and if in spots it smacks of the card index and the filing system, the reader should not be too critical of these shortcomings. When one is fighting a forest fire one is concerned not so much to keep his bucket polished as to keep it working. This book shows Dr. Odum, a big bucket in each hand, concerned above all with getting the fire out before it burns up too much timber. Many southerners, though perhaps doubting his tactical wisdom at some points, will be grateful for the job he has done. J. H. M., Jr.

SAY YES TO THE LIGHT. *By Allan A. Hunter.* Harper & Brothers, New York. 150 pages. $1.50. This is a very suggestive book for our times. The main thesis of the author is based upon the well-known Liberal position that there is a light of truth immanent in the individual and in society and that all we need to do is to say "Yes" to it. The author is at his best, both in argument and in illustrations, when he traces the long upward spiral of the progress of this primal light through the evolutionary process of nature. When he turns from the realm of nature to that of grace his arguments are not so convincing. He dwells largely upon certain aspects of the gospel, such as the need for reconciliation, the ethical implications of sacrificial atonement, and the pacifist contention that if we would only surrender abjectly to criminal nations this very act would melt their hearts and prepare the way for a better world. In the latter part of the book the author, like the mystics of old, tries to develop a religious technique for saying Yes to the Light. Now we must have respect for the heroic measures which he advocates, whether we agree with his judgment in the matter or not. But it would seem that if he is to take a realistic approach to the world problems and adopt a scientific attitude toward their solution, there are certain other aspects of gospel truth which he needs to emphasize in addition to the phases which he stresses so brilliantly. Some of these vital truths which he seems entirely to overlook are the presence of demonic forces of evil in the world, the necessity for justice as well as sentimentality in dealing with criminal nations and the absolute necessity for security and peace and some organization to preserve these in the world if the Church and even the pacifist are to function successfully. This is a thought-provoking book, whether you agree with all of its positions or not. C. V. C.

THE CHURCH MUST WIN! *By Charles Tudor Leber. Fleming H.* Revell Company, New York. 185 pages. $1.75. Relatively few members visualize the universal embrace of the Christian Church. Few actually see the international and interracial scope of the work of the Church. Here is a book that would not only open many eyes, but would inspire and encourage many "who do not know" the potential power of the Christian Church. In this volume we have an illuminating picture of The Church That Can Win. The author portrays the Church with its 650,000,000 members as "a force powerful enough for any task, if directed to a single purpose." "The encouraging THOUGH SELDOM PUBLICIZED FACT is that the Church IS organized for co-operation, co-ordination and unity." The power gained through the ecumenical movement from the 1910 Edinburgh Conference to the formation of the World Council of Churches is incalculable. But the author never loses sight of the responsibility that rests

on the individual members of the Church. As Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., Dr. Leber knows whereof he writes. The book could not have come at a more timely period. If the peace is to be won, the Chuch must win. S. J. L. C.

THE GOSPEL IN ACTION. *By Henry W. McLaughlin, D. D.* John Knox Press, Richmond, Va. 136 pages. $1.00. Protestants are viewing with alarm the continuing decrease in the Sunday School enrollment of all major denominations. It has long been recognized that the Church School is the greatest evangelizing agency of the Church. Indeed, missionary outreach through religious education is fundamental to the life of the Church. In this his latest book, Dr. Henry McLaughlin has courageously faced the tragic situation of decreasing Sunday School enrollment and the masses of our people who are not being reached with religious teaching and has pointed the Church to the proper way to achieve a successful and permanent advance. Out of a rich background of experience in rural fields and in outpost Sunday School work Dr. McLaughlin has written a manual for study that should be carefully considered by ministers and lay people in all our Churches. This is a timely book, for it not only stresses the necessity and fundamental importance of a Sunday School extension program but in a most practical way suggests methods of organizing new schools. From the viewpoint of the Presbyterian Church in the United States this book is most urgently needed. The author has pointed out to us, as no other man, the two great needs of our denomination—the establishment of Churches and Sunday Schools in rural areas and a better trained leadership to reach the masses of the people. Our Church is becoming static and sterile and stagnant in many areas. For the sake of the people and the unreached masses of our population and for Christ's sake, Dr. McLaughlin challenges us to put "the gospel in action." J. L. F.

HEADS UP FOR COLLEGE. *By Joseph M. Garrison.* John Knox Press, Richmond, Va. 60 pages. Paper, 40 cents. The Director of Student Work in the Presbyterian Church, U. S., wrote this little book to aid college-going men and women. The main theme is that religion has an integral and unifying place in the life of the college student. The book makes no attempt to deal with the problem of doubt but endeavors to give college life a spiritual tone. Pastors would do well to present a copy of this valuable booklet to each college-bound student and to refresh their own minds by a careful reading of it. H. G. G.

STEWARDSHIP AND THE WORLD MISSION. *By John E. Simpson.* Fleming H. Revell Company, New York. 78 pages. $1.00. The six brief chapters of this book are based on the assumption that missions and stewardship are inseparable. "Missions help us fulfil a definite obligation to our fellow men. Stewardship helps us fulfil a definite obligation to God." The Church needs a mission-consciousness that will lead young men and women to offer their lives for mission service. There is need also for a sense of stewardship in the membership of the Church which will lead them adequately to finance the Christian enterprise at home and abroad. D. W. R.

EVANGELISM TODAY: MESSAGE, NOT METHOD. *By Samuel M. Zwemer.* Fleming H. Revell Company, New York. 122 pages. $1.50. As indicated by the title, this book does not deal with the various methods of evangelism but with the essential character and content of the message. The author believes that salvation is of God and not of man and that God's message con-

cerning salvation is the thing of supreme importance. He believes that the true nature of the gospel is revealed in the writings of Paul more clearly than anywhere else, and his treatment centers around Paul's interpretation of the gospel and his incarnation of it in life. There are fourteen chapters, six dealing with the message itself, six with motive and approach, and the final two with the messenger's resources of power. D. W. R.

So Many People. *By James L. Fowle.* Published for the Executive Committee of Home Missions by the John Knox Press, Richmond, Va. 159 pages. 60 cents. James L. Fowle, the deservedly popular pastor of the First Presbyterian Church of Chattanooga, Tennessee, has written a home mission study book that can be read by anyone and really enjoyed. It is also guaranteed to give one a clearer understanding of the missionary task we face in the South and to stir his emotions and move his will. Dr. Fowle has the human touch. He writes engagingly of our perennial home missionary problems and the particular responsibility of our own Church, and gives us also the data that we need, in terms of human interest, concerning the new problems—the rising tide of juvenile delinquency and the new centers of population developing so rapidly in the South, many of which bid to be permanent.

We have only two criticisms. At times Dr. Fowle allows his enthusiasm to betray him into careless or extravagant statements, as when he declares that the South is fast "becoming the fairest and richest domain of this earth"; or when he claims, without giving any authority, that "ninety-five per cent of all crime comes from the masses of our people who owe no allegiance to Christ." And he seems to think that all the problems of our time can be solved by evangelization. Many in our Church will agree, but it is a näive view and one which we need to outgrow. E. T. T.

Keeping Your Church Informed. *By W. Austin Brodie.* Fleming H. Revell Company, New York. 125 pages. $1.50. The author is apparently setting forth on a worthy mission, namely, to give to the Christian Church a series of necessary handbooks on adequate church publicity. Two years ago he gave us the first, *Keeping Your Church in the News,* a book which showed us how to keep the church before the general public. In this, the second in the series, he tells us how to keep the news of the church before the people of the church itself. For effective post-war ministry the church must be ready with plans and programs for encouraging Christian activity. This book is concerned with the use of direct mail and the right preparation of letter-heads; upon what occasions, and the right kind of letters, to write; the laws governing postal mailings; the use of the penny postal; the church magazine or bulletin, and how to use type and duplicating machines. The chief value of the book is the author's insistence throughout on the personalized approach. To forget this is to lose the value of the book. To remember this is to find in the book a brief and most valuable encyclopedia on the right kind of publicity. R. C. L.

Why Good People Suffer. *By L. T. Wilds.* John Knox Press, Richmond, Va. 47 pages. 35 cents. $3.00 a dozen. As the author well says, this is a little book on "life's most perplexing problem" and his purpose is to help meet the yearning for light, truth, comfort, peace and hope when our time of suffering comes. Taking the story of Job as an example of suffering the author gives his idea of the cause of suffering, the use of suffering, the attitude toward suffering and the sufferer and the broken

pieces. The best contribution of the book is its last chapter on "The Greatest Sufferer," in which the writer shows that Jesus suffered to prove His love for us and to win our love for Him, thus bringing good out of evil.

R. C. L.

THE CREATIVE DELIVERY OF SERMONS. *By Robert White Kirkpatrick.* The Macmillan Company, New York. 235 pages. $2.50. Here is a tool for preaching that does not minimize the content of the sermon but does give invaluable aid for the delivery of a sermon. If the book did nothing else it would be worth the price to make those who read it realize that a sermon is effective only as it changes the mind and attitude of the hearer. Dr. Kirkpatrick hammers that point relentlessly. Where is the preacher who does not need to be reminded of this frequently? But there is much more of value in the book than this point alone. Dr. Kirkpatrick presents a method of study and preparation which will freshen the delivery of every minister. The book deserves the widest possible distribution. L. I. S.

FOR WE HAVE THIS TREASURE. *By Paul Scherer.* Harper & Brothers, New York. 212 pages. $2.00. This volume presents the Lyman Beecher Lectures on Preaching, at Yale University, for 1943. This is the seventy-first in the Lyman Beecher Lectures on Preaching. Dr. Halford E. Luccock speaking for Dr. Scherer's audience said these lectures ranked with "the four outstanding series." The series is a contribution of a master-preacher who knows and believes the Scriptures and dexterously applies them to the intricate problems of our times. It is far more than a series of lectures on preaching. Every page is unqualified inspiration and challenge. The spirit and language are superb. S. J. L. C.

COMING TO TERMS WITH LIFE. *By William M. Elliott, Jr., D. D.* John Knox Press, Richmond, Va. 142 pages. $1.50. This volume of fifteen sermons written out of the heart experiences of one of our most successful Presbyterian ministers will find wide acceptance in the churches. Dr. Elliott brings to many troubled hearts the solution of life's complex problems. Modern conditions are changing. Men need God as never before. Clear and chaste in style, apt in illustration, penetrating in spiritual insight, these sermons are heart-searching in a most personal way. They create within us a desire to live closer to our Lord and Saviour, to observe His ways and practice His teachings. J. L. F.

MORE SERMONS IN STORIES *By William L. Stidger. Abingdon-Cokesbury* Press, Nashville and New York. 139 pages. $1.50. Seventy-five brief, unrelated stories in characteristic Stidger style, containing some valuable illustrative material. The stories grew out of wide traveling experiences and careful observation of ordinary things. J. B. B.

WE BELIEVE—A Creed That Sings. *By G. Ray Jordan.* Abingdon-Cokesbury Press, Nashville and New York. 135 pages. $1.00. Nine sermons on The Apostles' Creed by the minister of the First Methodist Church, Charlotte, N. C. Any minister planning a series of sermons on the Creed will find much suggestive material here. J. B. B.

THE MANNER OF PRAYER. *By William Douglas Chamberlain.* The Westminster Press, Philadelphia. 165 pages. $1.50. Dr. Chamberlain built this book largely around the petitions of the Lord's Prayer, adding two chapters,

one on intercession and another on thanksgiving, which he notes were not included in the Lord's Prayer specifically though they were a large part of the teaching of our Master about prayer. The title is a bit misleading, as it suggests a series of studies in the techniques of prayer whereas the book deals with the content of prayer, the author being more concerned with what men shall pray for than he is with the way of their praying. Aside from this minor criticism the book is an excellent one and provides much food for thought for the average layman, for whom it is specifically written, and also for the minister, who will gain much help in his own devotional life and in his public prayers by a reading and heeding of its message.

L. I. S.

A Preface to Prayer. *By Gerald Heard.* Harper and Brothers, New York. 250 pages. $2.00. It would be absurd to claim that Gerald Heard is orthodox from our point of view. He thinks too little of the Apostle Paul and he makes too much of Hindu mysticism. But after we have said all that, we ought to face the fact that in these pages we have the greatest message our Christian world could have at this moment. What a wonderful thing it would be if every man, woman and child in our membership could spend three weeks in Heard's Trabuco College in California! Probably some of us would die of anger before the days were over but it is my belief that our Southern Church would come back from such a discipline somewhat as the early disciples went out after Pentecost. Of course, this all sounds extravagant and in the few lines allowed for a review one can only let it go at that. Heard is not simply a scientist who admits that there is a God. He is a scientist who has found God in the actual fellowship which began in Eden and of which we are told again in the closing chapters of Revelation. Beg, buy, borrow, or, at any rate, read *A Preface to Prayer* for yourself.

D. P. McG.

Aids to Worship. *By Albert W. Palmer.* The Macmillan Company, New York. 137 pages. $2.00. It is one of the encouraging signs of the times that, even in non-liturgical Churches like our own, more and more attention is being paid to the forms and ceremonies of public worship. Not many Presbyterian congregations are going "high-church," but neither are many content to put up nowadays with the "extemporized mediocrity" that for so long was the curse of our public prayers and devotional services. We are learning that ceremonial forms, far from being weapons of the devil, may, when filled with genuine spiritual feeling and aspiration, be "vessels of honor, fit for the Master's use."

It is to help meet the growing demand for better worship materials that Dr. Palmer has compiled this little book. Sub-titled, "A Hand-book for Public and Private Devotions," it offers a wide variety of carefully selected readings, prayers, calls to worship, personal meditations, introits, responsive prayers and litanies. Though most of the unison readings are from the Bible, there is also a fine section devoted to passages from extra-Biblical sources. Both the literary and the spiritual quality of the book is high. For the minister or layman who is willing to bathe himself in its spirit and to use it with discrimination, *Aids to Worship* will more than live up to its title.

J. H. M., Jr.

The Chapel Hymnal. Authorized by the Intersynodical Committee on Hymnology and Liturgies of the Evangelical Lutheran Synodical Conference of North America. Concordia Publishing House, St. Louis. Paper, 25

cents. This little hymnal, inexpensive and of convenient size to carry in the pocket or purse, contains 103 hymns, mostly the great familiar hymns of the Church. It is ideally fitted for conferences or open-air meetings, or for special services indoors where it would be inconvenient to have a larger book. E. T. T.

CRITIQUE BY ETERNITY AND OTHER ESSAYS. *By Howard H. Brinton.* Pendle Hill, Wallingford, Pa. 56 pages. Cloth, $1.00. No section of the World Church is more universally admired today than the Quakers. Most Christians cannot agree in full with some of the Quaker ideas, but all Christians are indebted to the brilliance of Quaker thinking and the radiance of Quaker living (at its best). These fifteen brief essays are an effort to describe the Quaker philosophy of non-violence. They stress "the creation of a harmonious life within the individual and a genuine community life without." This is a stimulating little book. H. G. G.

CHRISTIAN ETHICS AND ECONOMICS. *By Thomas Garth McBride.* Richard R. Smith, New York. 428 pages. $3.00. This book is a nobly-conceived and moving plea for the development of a Christian attitude toward property. The author, who is a member of the Chicago bar, believes that property is a trust; that there should be no individual ownership in the materials and processes of production and distribution; that service should be the aim in the work of men; that goods should belong to a common fund to be administered for the common need and shared according to the contribution which men make to their creation and not according to the controls over them which come by the accidents of power. "It is imperative," he writes in his foreword, "that productive power be brought within the regulation of democratic ideals and practices, and that the administration of economic power, the uses of economic facilities, and the distribution of the benefits of the co-operative effort of production be at last made amenable to the ethical considerations we have termed democracy." The weakness of the book is that it moves on a purely abstract and idealistic plane, with little recognition of the realities of human nature, the practical intricacies of the economic system and the necessity of a plan of organization with power behind it for putting any idea into actuality. J. J. M.

CHRISTIAN GIRL'S PROBLEMS and CHRISTIAN BOY'S PROBLEMS. *By Bertrand Williams.* Zondervan Publishing House, Grand Rapids, Mich. Each book 79 pages, 75 cents. These little books contain much good advice, probably ninety per cent of which is thoroughly sound. They are marred, however, by a too-sugary tone and a too-pious atmosphere. Thus bluntly, "Christian girls do not smoke," which simply is not true. The technique of "fear" is overdone in relationship to sex. H. G. G.

DOWN PEACOCK'S FEATHERS. Studies in the Contemporary Significance of the General Confession. *By D. R. Davies.* The Macmillan Company, New York. 188 pages. $1.75. Astonished by the fact that there is not a volume in all Anglican theology on the General Confession, D. R. Davies, a recent convert to Anglicanism, hastens to offer one. He believes that the Confession pictures man as he is and that such a confession is his only proper cry to God. As he comments on each phrase and illustrates its significance for men today it becomes painfully evident that "there is no health in us" or in our social and political systems. Certainly this volume should be of greatest interest and value to Anglicans and Episcopalians who

repeat the Confession at morning prayer but it will be welcomed by all who believe that humble confession with true repentance is the need of our day. C. I. L.

CHURCH AND STATE IN EDUCATION. *By William Clayton Bower.* The University of Chicago Press, Chicago. 103 pages. $1.00. The divorce between religion and publicly supported education which now exists in the United States of America was never intended by the founding fathers. Dr. Bower, in his little book, reminds us of that fact and offers a proposal for reuniting these two essential elements of our culture. His proposition has the merit of sincerity and earnestness but whether it will substantially increase the spiritual content of the public school curriculum is a question for debate.

The author begins his discussion with a survey of the growing concern on the part of school officials that the resources of religion should be made available to the children of all the people as an integral part of their educational experience. In this connection he expresses an optimistic hope, hardly justified by the facts, that sectarian differences will shortly disappear, thus making possible the teaching of a general body of what he calls "functional" religious truth in the public schools at public expense.

Dr. Bower traces briefly the secularization of public education in the United States and describes the various attempts which have been made to counteract or compensate for this development. All of them he rejects as being ineffective, including the recent widespread movement in favor of week-day religious education. "None of them," he says, "offers a satisfactory solution of the problem of the relation of religion to education." The author then draws what seems to the reviewer to be an artificial distinction between the functional and the institutional aspects of religion in order to find justification for including religious instruction in the public school program. The idea is that a sort of practical or ethical religion can be taught to our youngsters apart from any rootage in theology, ritual or organizational loyalty. It is not clear how such instruction would differ materially from the teaching of secular morality, which has been the function of the schools for years.

Dr. Bower implements his plan by six specific proposals, to most of which any thoughtful citizen could give his hearty support. It is true that he does not indicate with clarity whether the work in religion is to be elective or required, thereby failing to provide adequately for those who object to religious instruction for conscience sake. And in his suggestion that the school make use of religious ceremonials and celebrations he mentions only Christian festivals. One wonders if he would approve the celebration of the Jewish Passover along with Thanksgiving, Christmas and Easter.

But the central question that arises is this. Will not such a program as he suggests, pursued to its ultimate conclusion, result in a state establishment of religion, as he defines it, publicly supervised and supported? The real difficulty in this business comes to the surface as soon as he begins to talk about securing teachers for the work. He acknowledges that professionally trained teachers in the field of religion will be required. Who is going to train these teachers? Dr. Bower leaves the impression that the State must assume the major responsibility for this important task. In fact, he goes so far at one point as to suggest that "it may be necessary to include religion as a fundamental part of the training of all teachers." While the reviewer is more anxious than most to secure teachers for our public schools who have an understanding and appreciation of religion, he

would reject such a proposal as being a definite threat to the separation of Church and State. Once you have a course of study in religion prescribed by the State, taught by teachers prepared by the State and supported by public taxation, you have the beginnings of an establishment. To such a solution of the problem, many of us working in the field would never agree. It violates the principle of religious liberty by making the State dominant in this matter. We would prefer to continue with the experiment in week-day religious education despite its obvious faults, because the week-day policy sets up definite barriers to the violation of conscientious scruples and makes possible the co-operation of Church and State without dictation from either party.

P. H. G., Jr.

WATTS HALL, GENERAL ASSEMBLY'S TRAINING SCHOOL,
RICHMOND, VIRGINIA

THE UNION SEMINARY REVIEW

Vol. LVI. FEBRUARY, 1945. No. 2

TRAINING CHRISTIAN WORKERS*

By the Rev. Henry Wade DuBose, D. D.

Address Delivered Upon the Occasion of His Installation as President of the General Assembly's Training School, Richmond, Virginia.

Carved on a granite pillar at the East gate of Harvard University are words that first appeared in a pamphlet published by the Puritan colonists in 1643, just twenty-three years after the landing of the Pilgrims at Plymouth Rock. These words are as follows:

> After God had carried us safe to New England
> And we had builded our houses
> Provided necessaries for our livelihood
> Reared convenient places for God's worship
> And settled the civil government
> One of the next things we longed for
> And looked after was to advance learning
> And perpetuate it to posterity
> Dreading to leave an illiterate ministry
> To the Churches when our present ministers
> Shall lie in the Dust.

*This address was delivered in Schauffler Hall of Union Theological Seminary, Richmond, Virginia, on Monday evening, November 6, 1944, the thirtieth anniversary of the official opening of the Training School at the Second Presbyterian Church of this city.

I

This declaration of our spiritual forbears embodies a sentiment that for two centuries was creative and formative in the development of higher education in America. It reveals a passion for learning that had as its central aim the perpetuation of the Christian faith. Amid the welter of more recent educational theories that purpose has been largely obscured, but never extinguished. By a discerning minority it has been maintained as a principle essential to the permanent welfare and progress of our nation. Cherished in the hearts of spiritual men and women, it has been the dynamic motive of those who have founded and kept alive our church colleges, our schools of theology and such institutions as this, whose thirtieth anniversary we are here to celebrate.

Within a civilization that has become increasingly secular, there have always been men of faith and vision who have believed that one of the chief ends of education is to provide for succeeding generations a leadership that is no less spiritual than intelligent. We like to think that this idea is receiving today a somewhat wider acceptance than in recent years. There are indications that a disillusioned generation is questioning its former complacency and wistfully inquiring for some principle of life that promises more stability of character and a sounder social order than has hitherto prevailed.

II

A generation ago the dominant mood of American thought was a genial optimism. It was widely believed that the world was steadily becoming better and wiser through some natural process. The intellectual life of the Western world was permeated with a philosophy of social evolution. Borrowing the biological theories of Darwin, Herbert Spencer and his successors it had gleefully applied these theories to human history. Many leaders of thought had accepted the dogma that Spencer set forth when he wrote, "Progress is not an accident nor a thing within human control, but a beneficent necessity. This advancement is due to the working of a universal law. In virtue of that law, it must continue until the state

we call perfection is reached. What we call evil and immorality must disappear. It is certain that man must become perfect." Captivated by this cheerful philosophy many intellectuals assumed that religion was outmoded and that Christianity should give place to humanism. If men were steadily getting better and happier by some automatic process, what need had they of God? It was enough to write Progress with a capital P and say one's prayers to that.

Then came the World War, and world-wide depression, and a staggering collapse of morals. The temperance movement was thrown into reverse and hopes of world peace were rudely shattered. The League of Nations that was to make the world safe for democracy proved inadequate, and the peoples of the earth were engulfed in the anguish of a second and more terrible World War.

Today the optimism that prevailed before 1914 is dead. In its stead we find a gloomy pessimism. Men face the future with deep anxiety and see no answer to human brutality but the dubious answer of organized force.

III

To the Christian thinker the cynical pessimism of today is as unacceptable as was the easy optimism of yesterday. In the Bible we find no warrant for either attitude. But we find a philosophy of life that conditions the destiny of men upon their faith in God and their obedience to His righteous will.

In the light of this philosophy, we think that the optimists of a generation ago were mistaken, not in seeing progress all about them but in their explanation of it. We believe that such moral and social progress as prevailed was the fruit of a culture that was rooted in Christian faith and that could not possibly survive the death of that faith.

Dr. J. Gresham Machen put the matter in another way when some years ago he said, "America is running on a moral momentum derived from a godly ancestry. When that momentum runs out, God help America."

In support of this conception of history we may point to the fact that every great awakening that has brought new life and happi-

ness to the Western world has closely followed a revival of religious faith. This is true of the great movements in literature and art and of the notable periods of social progress.

Thomas Carlyle called John Knox the maker of modern Scotland and dwelt upon the transformation wrought in the moral, social and economic life of Scotland by the influence of Knox. All this Knox accomplished simply by preaching the gospel and leading his fellow-countrymen into a spiritual experience that purified and energized the life of the nation.

Every student of the history of England knows that great periods of social progress have closely followed the great eras of English literature. And the two outstanding periods of English literature have come in the wake of England's two greatest religious revivals. The Elizabethan Era immediately followed the Protestant Reformation. Of that spiritual reformation John Richard Green says, "No greater moral change ever passed over a nation than passed over England during this period. England became the people of a book, and that book was the Bible."

Of the effect of this religious awakening upon the culture of England Green says, "The land became a nest of singing birds . . . Within fifty years there arose fifty poets, many of the first order, and two centuries of silence was gloriously broken by an unprecedented out-burst of song . . . ."

In its distinctive features this history was repeated at the end of the eighteenth century, following the great revival led by the Wesleys and George Whitefield. The fruit of that spiritual awakening appeared in the poetry of Wordsworth and Coleridge and their successors and in many social reforms that elevated human life on both sides of the North Atlantic.

If these things be so, we Christians have no higher duty than the duty of providing for our generation and the generations to come a corps of earnest and intelligent spiritual leaders well-trained for Christian service.

IV

In the discharge of this obligation we must take due account of the larger part that Christian women are being led to take in

furthering the cause of Christ. Women, of course, have always fulfilled a vital ministry in the life of the Church. From the days when the Apostle Paul besought a true yoke-fellow at Philippi to help those women who labored with him in the gospel, devout women have contributed immeasurably to the spread of Christianity and the building of the Church. We think of Lydia, the business woman; of Phœbe, the deaconess; of Priscilla, who instructed the eloquent Apollos in theology; of the four daughters of Philip who had the gift of prophecy, as typical of a splendid succession of Christian women who have adorned the doctrine of God in their lives and have enriched the life of the Church through faithful service.

But our day has brought to the womanhood of the Church greatly increased opportunities. And the cause of Christ is calling as never before for consecrated young women to dedicate themselves to its service.

The Princeton Seminary Bulletin in a recent issue contained these words: "In the period into which we are entering there will be an increasing place for women in the service of the Church. The Council of Theological Education is interested in recruiting the ablest representatives of Presbyterian womanhood for the whole-time service of the Church. Lay training, especially the training of women, must become a major concern."

More than thirty years ago this conviction had laid hold upon the hearts of certain great leaders of our own Church. They tell us that in 1907 a young woman who wanted to be a foreign missionary applied to Union Theological Seminary here for admission to certain of its courses. When the seminary authorities lent a sympathetic ear to her request, a number of other young women also applied, with the result that in the autumn of 1908 the seminary opened a "Training School for Women" with an enrollment of fourteen students. This venture of faith, sponsored by Union's great president, Dr. Walter W. Moore, was the harbinger of a new era and the forerunner of this institution, whose thirtieth birthday we are here to celebrate. Six years later, responding to the vision of Dr. Moore, and of Dr. A. L. Phillips, the Assembly's General Superintendent of Sabbath School Work, the highest court of our

Church, ordained the establishment of "The General Assembly's Training School for Lay Workers."

On November 4, 1914, The Assembly's Training School opened its first session, with a full-time staff of one man and with less than ten boarding students. While Dean William Megginson was the only employed member of the new institution's faculty, there was an able corps of volunteer teachers, composed of members of the Seminary faculty, the staff of the Committee of Publication and Presbyterian pastors of the city of Richmond. Since its organization the Training School has had four presidents: Rev. Walter L. Lingle, D. D., Rev. Frank T. McFaden, D. D., Dr. William J. Martin, and Rev. Edward B. Paisley, D. D. In interims, two members of the present faculty have served as acting president—Dr. O. E. Buchholz and Dr. Henry W. Mack.

The birth of this institution was not an isolated incident. It was related to a movement that was destined to have far-reaching results. For the womanhood of America a new day was dawning, a day of enlarged opportunity and new responsibilities. Science and invention were gradually liberating women from household drudgery. A more liberal education was broadening their horizon and opening for them many doors that had never been open before.

In the providence of God these developments had great significance for the Church. The hour had come for Christian women to assume a larger share in the organized work of the Church. It is highly significant that the years in which the Church was preparing to train young women for full-time service were also the years in which the Woman's Auxiliary was coming into being. The Training School opened its doors in 1914. The Auxiliary had been organized in 1912. The aim of The Training School was to prepare chosen women for more effective service in home and foreign missions and in Christian education. The aim of the Auxiliary was to give every woman of the Church a new comprehension of its program and a larger share in its activities.

On the human level these two movements developed independently. But in the purposes of God we must believe that they were intimately related. In the Training School the women have

taken a warm and active interest. To the generosity of women of the Church the Training School is indebted for munificent gifts and a steady stream of support. From the ranks of former Training School students the Woman's Auxiliary has drawn some of its outstanding leaders.

V

The demand for graduates of this institution now greatly exceeds the number available to meet this demand. Churches large and small are seeking graduates of the Training School as directors of religious education, leaders of young people, choir directors and church secretaries. Many doors are also open in the mission fields and the work of the Church at large. A more recent field for service that is inviting our graduates is the teaching of the Bible in public schools.

Well may we say at this thirtieth mile-stone, "Hitherto the Lord hath helped us." At the same time we must confess that we have only begun to accomplish the task that challenges us. To meet that challenge the Training School must recruit a larger student body, giving primary attention to the personal and spiritual fitness of those it trains for service. It must maintain high standards of scholarship. But, more important still, it must cultivate among its students a warm devotion to Christ, a spiritual understanding of the Word of God, a love for people and an ardent desire to win them for our Saviour.

VI

That it may be better equipped for its mission, the Training School needs the loyal support of the whole Church, needs the active assistance of pastors and lay leaders throughout the Church, needs a substantially larger income and a growing endowment, needs, now, an additional professor's home and in the not too distant future an administration building. But most of all this cherished daughter of our Church needs the blessing and guidance which God delights to bestow in answer to the prayers of His people.

THE SECOND PRESBYTERIAN CHURCH SPEAKS TO HER MEMBERS ON THE OCCASION OF HER ONE HUNDREDTH BIRTHDAY*

By the Rev. Armand L. Currie, D. D.,

Minister of the Second Presbyterian Church, Richmond, Virginia.

On a Sunday morning more than one hundred years ago, two men were returning from worship in the First Presbyterian Church of Richmond. Dr. William S. Plumer had preached. The great minister had touched their hearts with the fire of his own vision. He had challenged the congregation to stretch forth its hands to wider service. The two men walked with burning hearts. In the glow of the burning, each saw in his dream a chapel.

The chapel they visualized stood in the outskirts of the city, on Fifth Street near Main. Only a few homes stood so far out in those days. It was courageous of them to have entertained such a dream. But they were courageous men. Coming days found them talking about their plans. Other people listened.

You, my child, should be informed of why they were interested. Some years before this the people of America, and of Richmond, had experienced a spiritual famine. The infidelity and skepticism that had invaded Europe had spread across the sea into the new world. People by hundreds were swept from their spiritual moorings. They boasted of their unbelief. The educated were the loudest scoffers. It was smart to be cynical. Yet beneath such

---

*The Second Presbyterian Church, Richmond, Virginia, was organized in February, 1845, its pastor, the Rev. Moses Drury Hoge, being installed in the same month. His pastorate of fifty-four years was one of the longest and most distinguished in the history of the Presbyterian Church. The centennial history of the Second Church by Dr. Wyndham Bolling Blanton is reviewed elsewhere in this number. This message to the members of the Church has been presented to them in a handsome brochure. It is so unusual and appealing that we have asked the privilege of sharing it with our readers.—Editors.

puffed-up skepticism was a great hunger for God. Men cannot live by bread alone. After a while that hunger began to cry aloud. Forthwith mighty revivals of religion came from above. Entire cities and wide territories were shaken into wakefulness by the Spirit of God. Such a revival came to Richmond. It started in the Monumental Episcopal Church and quickly spread through the community. It touched the hearts of many in the First Presbyterian Church. Thus when two men talked of building a chapel, people listened.

About this time a young minister named Moses Drury Hoge was called to assist Dr. Plumer in his widening field of labor. He was directed to spend much of his time in the section where the proposed chapel was to be built. His duties were not easy. There were still many people who were loath to forsake the fashion of skepticism; but he toiled faithfully, not despairing. Gradually his work bore fruit. The chapel was erected. He preached on Sunday afternoons and the crowds grew. Then came the memorable day in February, 1845, when sixty-three persons requested that they be organized into a church. On the evening of February the twenty-seventh, 1845, Moses Drury Hoge was installed pastor of the new church, which took the name Second Presbyterian.

This, dear child, is the story of my birth. Because that was a hundred years ago, you think of me as being very old. A century is really not so long, yet it is long enough to afford me the privilege of reminiscing. Throughout the century I have sought to justify the faith of those who brought me into being. There have been times when I feared that I might fail. Had it not been for the sacrifice of my ministers and the generosity of my children, I might have died of material starvation. At least once was I nigh unto death. Yet even in the days of direst poverty I held fast to that which the living God had given me as a birthright.

Your fathers and their fathers before them have found within my walls shelter from both storm and sun. The weary have come to me for rest. The sick of heart have come to be healed. The sorrowing have found comfort and courage within my doors. Sinners have walked my aisles to return to the Father. Infants have been dedicated to God at my font. Young lovers have given and

pledged their troth at my altar. The aged have lain in stately death before my pulpit while faithful servants dried the tears of mourners with the promises of a faithful God.

For a century have I sought thus to help men build more stately mansions for their souls. Yet, my child, age has not depleted my strength. Churches do not die of old age. Their hands are not palsied but steadied by passing time. Their hearts are not weakend but strengthened by the flight of the ages. For this, the very stones within my walls cry out in praise. Yes, in a hundred years my arms have enfolded thousands of souls. Some have been good and some bad, but all have been dear to me. They were the children of God seeking the Father's love through my heart.

I remind you of such days that you may know my thoughts of you. Past years give me rich understanding of you and your day. Your experiences of pain and struggle may be new to you, but they are an old story to me. The roar and the smoke of war and its horrors are not new to me; I have seen it before. Men wearing uniforms, mothers and wives breathing fervent prayers from anguish-ridden hearts, fathers whose eyes easily fill with tears, the ever growing fraternity of the sorrowing—none of these are strange to me. I have seen them before.

So I am resolved to be for you as the shadow of a great rock in a weary land. In a world at war I have sworn to lead you to the Prince of Peace. With fires of hatred raging I shall teach you what love is, if you will but listen. With destruction threatening all holy things I shall establish your feet on the Rock of Ages. I have not failed my children in other days; be of good cheer. I shall not fail you. Christ, the Indestructible, is my head and heart and hands.

With sure and steady faith in God who has called me into the Kingdom for such a time as this I turn from the sunset of one century to look into the sunrise of another. Much remains to be done. The world must be rebuilt; I must put some bricks into the walls. Nations and races must live together; my pulpit must shout Christ's message of the urgent necessity of love. All people must be accorded the right to live; I must champion the cause of the weak. The name of Christ must be sent to the utmost parts of the

earth; I must send it. Hundreds of little children live near my door; I must lift them into the arms of Christ before Satan snatches them up. Day by day must I draw the banner of the Lord to the top of the mast until the whole world shall know and serve the King of kings.

I am your Church! The gates of hell shall not prevail against me. I am depending upon you to see that they do not prevail.

In this one hundredth year I am moved to speak to you, not as a parent made helpless by age begs favor of her offspring, but as one who has gleaned wisdom from the years and who still exercises parental authority over her child in matters concerning his duty to God and man. If I am to make sweet and splendid the days ahead for you and your children, you must accept your rightful responsibility as a member of this household.

First, let us make our house more attractive. You have been concerned in recent years at the steady decline of numbers in our Sunday school. Some have said that our home here is no longer in a desirable location. Others say that the population has shifted, that transportation is difficult, that Presbyterian families are smaller. Yet there are still great numbers of boys and girls who need the teaching and the love which we have to give. Let us make our house attractive.

The mind of a child is impressed by beauty. His sense of values is often determined by outward appearance. People are quick to realize this. They build their homes not for physical comfort alone. They wish their children to love their homes and to remember them with pleasant and happy thoughts. Therefore they give the love and the virtues of home a setting of good taste and beauty. We have not taken this thought over into our children's religious life. I am the only church in Richmond which does not offer the young an attractive Sunday-school atmosphere. It is hard, indeed, to teach a little child to worship God in the beauty of holiness in an unattractive room.

The equipment of this house is not in harmony with the traditions, nor with the ideals and values, for which I have stood for a century. Other church families have not neglected their responsibility for making and keeping the house of God beautiful; neither

must you. Your fathers who designed this structure wished to build a house the very beauty of which would cause the young and old alike to honor the holy name of God. With an eye for beauty they did build. It is your sacred responsibility to preserve it.

Let us carry the message of my heart into wider fields. When your fathers were my children, they lighted their torches from my altar and went to the four points of the compass. They were not afraid to venture. As a monument to their noble faith the Overbrook Presbyterian Church stands in the north, Forest Hill Presbyterian is to the south, Hoge Memorial is in the east, and The Church of the Covenant (now Grace Covenant) is in the west. These were fields white unto the harvest in your father's day.

Your white field lies within view of my door. At times I can feel the presence of Christ as He stands within my door and looks out upon the multitude. I can hear Him speak as to Himself, "I have compassion upon them." Then He speaks to me, "Give ye them to eat." My eye follows His gaze and I see them as sheep not having a shepherd. Large families occupying inadequate apartments. Mothers bringing babies into the world, knowing little about their care. Fathers toiling hard but unable to keep the wolf of hunger more than a week's distance from the door. Boys and girls being bad because they have little incentive to be good. These are the multitude at my door.

It is my wish that you go to them with a loving heart and Christian hands. Establish a social welfare center in their midst. Give boys and girls a place to play. Teach them to sing. Train them to do useful things with their hands. Show mothers how to keep their houses, how to care for a sick child, how to cook, how to sew. Provide fathers with a wholesome place to spend their leisure hours in fellowship with their friends. Teach them all, young and old alike, the great doctrines which are embodied in the Spirit of Christ. Carry the message of my heart into wider fields. Do not send it; carry it!

I counsel you to make ready for the morrow. Have you considered the strange significance of my one hundredth birthday? In the year of my birth the night of skepticism and spiritual famine

was passing, giving way to the light of a new day. In its light I grew. Sustained by the Spirit of God I sought to establish the work of God's hands among men. I gladly bore the burden of my responsibility to my world.

In the year of my one hundredth birthday the darkness that prevails o'er the face of the earth is deep indeed. But remember, child, night is the mother of day. The present darkness is beginning to feel birth-pangs. A new day is about to be born. When it comes I wish to be among those who shall sing a glad welcome. I should like the coming day to be my godchild. I wish to make it shine with splendor and peace, delighting the hearts of men.

If such a hope is to be realized, you must give heed to my commandments:

I counsel you to renew your vows of faith and faithfulness.

I counsel you to stir up the fires of your love for me.

I counsel you to present your life a living sacrifice upon my altar, holy, acceptable unto God.

I counsel you to cultivate that grace of heart which will cause a stranger who has worshipped by your side to go away saying that it was good to have entered the House of the Lord.

I counsel you to urge people to accept the shelter of my gracious roof.

I counsel you to buttress my walls with prayer, to fling wide my doors with love, to light my windows with service, to soften my pews with friendliness, to keep holy my altar with clean hands and a pure heart.

I counsel you to exalt Christ in all things. When He is lifted up He lifts men up.

If you heed these commandments I shall never die. I shall live until the earth passes away. Up through the coming centuries my light shall ever shine for the pilgrims of the night. The music of the Gospel shall lead men home.

Give heed to my commandments and you shall live to hear your children call you blessed. You shall hear your Father say, . . . "my beloved child."

I am your Church. The gates of hell shall not prevail against me! I am depending upon you to see that they do not prevail.

WHERE MODERNISM FAILS

By the Rev. J. Walton Stewart, Jr.,

Minister of the Plaza Presbyterian Church, Charlotte, North Carolina

As one reads Dr. Reinhold Niebuhr's Gifford Lectures on *The Nature and Destiny of Man* (Scribner's) it becomes clear that in it there are at least three thought movements. The first is the main stream in which the author discusses the nature of man and the problem of his destiny. This is a steady and connected flow. The second is a series of thought eddies found here and there along the main stream in which he turns aside to strike out against what he calls "Modern Culture." The third is another series of thought eddies in which he reveals the economic and political implications of his discussion.

It is the purpose of this paper to survey the second movement as stated above.

From a reading of the prefaces which introduce the two volumes one is prepared to expect this striking out against Modernism on the part of Dr. Niebuhr. "This study is based upon the conviction that there are resources in the Christian faith for an understanding of human nature which have been lost in modern culture" (Vol. I, p. 7). "The belief which informs these pages is that the Christian faith represents deeper sources of insight into the meaning of life and, therefore, also greater sources of power for the fulfillment of life than has been assumed in the main currents of modern culture" (Vol. II, p. 7).

I. The Nature of Man

It has always been extremely difficult for man to make up his mind as to what to believe concerning himself.

The Biblical-Christian view is that man is a unity of body and soul and that he is understood primarily from the standpoint of God rather than from the uniqueness of either his rational faculties or his relation to nature. This view is sharply distinguished from all alternative views by the manner in which it interprets and relates three aspects of human existence to each other: 1. It emphasizes the height of self-transcendence in man's spiritual stature by its doctrine of the "image of God." While the Scriptures give no precise explanation of what this means, it can be expressed as man's rational gifts plus the capacity of transcending the temporal process. It is this capacity which enables man to know God and which makes it impossible for him to find a home anywhere but in God. 2. It insists upon man's weakness, dependence and finiteness. That is to say that man is "creature." As such he is subject to the necessities and contingencies of the natural world. Man is a unity of "the image of God" and "the creature" and remains a unity of these two in the highest spiritual dimensions and in the lowliest aspects of natural life. 3. It insists that the evil in man is not due to his finiteness. It is a consequence of his inevitable, though not necessary, unwillingness to acknowledge his dependence and his insecurity.

Modern man, that is, man since the Reformation, has been characterized by too simple certainties about himself. This has led to such conflicts and contradictions that while he has made greatest advances in understanding nature, he has suffered greatest confusion in understanding himself.

II. Form and Vitality

Modernism is confused concerning the "Problem of Form and Vitality." These terms are used by Dr. Niebuhr in a very broad sense. Probably most of us have been accustomed to think of this problem in terms of "human freedom and necessity."

The point of departure for understanding man according to the idealistic rationalist is the uniqueness of his reason. On the other hand, the naturalistic rationalist begins with man's affinity

with nature. Modern culture has revolted against both of these in the triumph of romanticism.

The romanticists are concerned with the depth and complexity of vital impulse below the level of reason. But there is lack of coherence within their ranks. Some of them assert that the vitalities of nature are enervated by rational discipline. Others insist that reason makes exorbitant and dishonest claims to mastery. Still others criticize reason as being divisive rather than an organizing principle.

Modernism finds itself forced to choose between: 1. exalting destructive fury, believing this to be the expression of the true nature of man; 2. imagining a harmony of vital forces in history (the idea of progress), which facts contradict; 3. admitting the reality of human destructiveness and yet believing that progress will result from some revolutionary reorganization of society (forgetting that after all society is but a group of individuals who lose none of their destructiveness when en masse); or, 4. despairing of any hope for creativity and contenting itself with palliatives, as in Freudianism.

In Christianity man's involvement in nature (human necessity) and his ability to arrange and rearrange nature within certain limits (human freedom) are harmonized, God being the source of both. The ability to use this freedom on the side of creativity rather than destructiveness is assured as the natural and the spiritual man are set under the will of God.

III. Individuality

There is further confusion in Modernism concerning the "Problem of Individuality," a man's "separateness" or "autonomy."

Strange to say, Modernism loses individuality entirely. This it does by seeking to raise the idea of individuality beyond the limits set for it in the Christian faith: on the one hand, by the law of love in the direction of one's fellows; on the other, by one's creatureliness or relationship to God.

To start with, Modernism relates the individual to nothing outside himself, thus giving him unqualified significance. Seeing the

chaos which quickly follows, it soon seeks to increase the plausibility of its explanation by setting up the larger "individual" in the race or the nation, giving it the same unrelated significance. Thus it loses the individual and also further contributes to the chaos.

Without the presuppositions of the Christian faith the individual is nothing or everything. In the Christian religion both the idea and the fact of individuality achieve their highest development. Man's insignificance as creature is lifted into significance by the mercy and power of God. His significance as free spirit is subordinated to the will of God. The human spirit in its freedom is finally bound only by the will of God and the secret of its heart is only fully known and judged by the divine wisdom. This means that the individual has an ultimate religious warrant for transcending all efforts of its fellows to demand conformity. Yet it is not lawless for it is bound to the will of God as revealed in Christ. The individual is ultimately responsible to God alone.

IV. "An Easy Conscience"

A third confusion is really the unifying factor in all forms of Modernism. This is a "Complacent Conscience." The fact that this common conclusion is arrived at through directly contradictory theories, and that it it held only in the face of a colossal accumulation of contradictory evidence, seems not to disturb modern man's good opinion of himself in the least.

He may find evil in some particular point in history for which he feels no responsibility and from which he expects to escape by some reorganization, political or economic. This point may be some bad ruler, or bad priests, or ruthless ruling classes, or some other social evil. Or he finds evil in rationalism's restraint of nature and plans to rid himself of it by a romantic "back to nature" movement. Or he explains evil as rooted in natural impulse and is confident he can escape it through the power of his reason.

In each case it can be seen that modern man is mistaken about his essential virtue because he is mistaken about his true nature or stature. He does not perceive that he has a freedom of spirit which

transcends both nature and reason and within which is to be located the source of evil, thus involving him in guilt.

This raises the whole question of sin. Here modern culture loses interest. Sin, involving guilt, is not to be found in its vocabulary. Therefore the whole Christian scheme of redemption is irrelevant.

Christian faith subordinates all thought of evil as rooted anywhere in finiteness, and therefore as not involving guilt, to the problem of sin. This faith understands that the ego, making its self the center of existence, both seeks to usurp the place of God and becomes unjust toward its fellow-men. This ego becomes anxious lest it fail to achieve the self-centered ends toward which it strives, and even anxious lest in spite of all its effort it fall into the abyss of meaninglessness. This anxiety results in pride and sensuality. Man realizes that he has no right to love himself supremely and therefore tries to justify this excessive self-love by deception as to his true guilt. Refusing to hear and acknowledge the justice of the word of judgment against him he becomes involved in the final issue of sin.

All of this reaches demonic proportions in various forms of group pride and sensuality.

V. The Idea of Progress

With such wide divergence between Modernism and Biblical-Christianity in their views as to the nature of man and of sin we are prepared to find an equally wide divergence as to their views on the possibilities of history or "The Idea of Progress."

The temporal problem in human history is how the transcendent meaning of history is to be disclosed and fulfilled since man can discern only partial meanings and only partially realize the partial meanings he is able to discern. Modernism solves this problem quickly by the belief that the cumulative effects of history will endow weak man with wisdom and power sufficient both to discern and to fulfill. Christianity, however, recognizes that there is no point in history at which this finiteness can be overcome and this conflict resolved.

Modern theories solve the moral problem simply by increasing

the range of the mind and reason against the narrower impulses of the body. Modern history has supported this idea in the phenomenal development of science and wealth and comfort. But modern culture is blind to the fact that history cannot move forward toward increasing cosmos without the development of possibilities of chaos on every level of development. This is true for the individual as well as for society.

The Biblical doctrine insists that self is a unit of mind and body, that both are under sin, and that hence self must be shattered at its very center. Confronted by Christ, the self's vague sense of the divine, which man possesses in spite of his lack of wisdom and in spite of his sinfulness, is crystallized into a revelation of divine mercy and judgment. This revelation leads to despair which produces repentance, and to repentance which produces hope. But the hope of new life is known to come from power beyond the self, self being impotent, not so much from rational limitations or from the impulses of nature by which it is constrained as from its moral limitations and weakness. Self-centeredness can be broken only by being possessed from beyond the self. To be possessed by anything less than the Holy Spirit is destructive.

VI. A Divine Revelation

Because it thinks history is able to solve its problems by the accumulation of knowledge and wisdom, modern culture cannot take seriously the Christian claim that God has been revealed in Christ. At best it understands revelation to be either the record of a high form of God-consciousness, the portrayal of a high type of virtue, the history of man's quest for God, or the record of man's increasingly adequate definition of God. Its idea of progress renders it unable to accept the two natures of Christ or His finality. It fails to understand, even when it says that Jesus is a very, very, very good man, that it has not faced the problem of the nature of the criterion by which to judge Jesus to be good and by which to determine whether or not some future character in history may be superior to Him.

Man has an environment in eternity which he cannot know

through his rational faculty. He is unable to comprehend himself without a principle of comprehension higher than any faculty which he possesses. Thus man is prepared to expect a revelation.

This revelation is "personal-individual," one in which the individual becomes conscious of his dependence upon an ultimate source, of a moral obligation to something beyond himself and of an assurance of moral unworthiness accompanied by a longing for forgiveness. This revelation is also "historical-special." Here revelation is the record of those events in history in which man becomes aware of the self-disclosure of God, actions of God which clarify, correct and complete the vague confrontation of man by God in the realm of personal and individual moral life.

This revelation cannot be some truth of history to be added to the total of human knowledge. It transcends the human situation and must be apprehended constantly by faith. This is not unreasonable. All forms of modern culture are based upon certain presuppositions. For instance, one such presupposition is the idea of progress. There are no forms of modern culture which are without this particular postulate.

Once the atonement in Christ is accepted as final it becomes the basis for a satisfactory explanation of the meaning of life and history. Judgment becomes the first category of interpretation. While the course of history does not invariably yield this interpretation, it justifies this interpretation once faith in the God of the prophets is assumed. The atonement is the good news that God in Christ takes the guilt of man upon Himself and overcomes in His own heart that which cannot be overcome in human life.

The historic incarnation of a perfect love actually transcending history and appearing in history only to be crucified is the only adequate norm for man, a creature who can find no norm short of ultimate reality.

SOUTHERN PRESBYTERIAN REVIEWS

By the Rev. T. H. Spence, Jr., Ph. D., Th. D.,
Curator of the Historical Foundation
Of the Presbyterian and Reformed Churches,
Montreat, North Carolina.

Any type of ecclesiastical endeavor which enlisted the interest and effort of John Holt Rice, Thomas Smyth, Robert J. Breckenridge, James H. Thornwell, Thomas E. Peck, Stuart Robinson, Benjamin M. Palmer, Jr., James Woodrow, John L. Girardeau, Robert L. Dabney, John B. Adger, Moses D. Hoge, Robert A. Webb and Walter W. Moore is worthy of attention on the part of the Presbyterian Church in the United States. All these were intimately associated with the publication of what may fittingly be described as Southern Presbyterian reviews.[1]

The review has been defined as "a periodical containing critical essays upon matters of interest," and it is with this variety of the product of the religious press that the present treatise is concerned. In this connection, a brief factual survey of twelve such works will be undertaken in an effort to discover the purpose and distinguishing characteristics underlying each of these magazines and the manner in which the design of the editors was realized, together with some note of the personnel and general history of each review. Consideration will follow the chronological order of establishment.

---

[1]A number of magazines which have carried articles of the review type, though primarily devoted to other forms of journalism, have not been included in this survey. The historic *Bibliotheca Sacra* (1844-date), while edited by Dr. L. S. Chafer, a minister of the Presbyterian Church in the U. S., is conducted under the auspices of the interdenominational Dallas Theological Seminary.

I. Virginia Religious Magazine (1804-07)

The bimonthly *Virginia Religious Magazine* was published at Lexington under the patronage of the Synod of Virginia. The first issue bears the date of October, 1804,[2] and the final number was that of November-December, 1807 (Vols. I-III). George A. Baxter, Daniel Blain and Samuel Brown acted as editors, Samuel Houston being associated in this service during the first year. Projected to "disseminate religious information," the scope of the *Magazine* was wider than that of the traditional review, the contents embracing biographical sketches, expositions of scripture texts, religious intelligence, anecdotes, obituary notices, and poetry.

Before the end of the first year of publication, the Committee in charge complained to the Synod that "original matter has not been furnished in sufficient quantities to ensure success to the magazine, nor has there been sufficient zeal in obtaining subscriptions."[3] There were "about 344" subscribers during 1806, and to the Synod of that year "it appeared that none of the members had been entirely inattentive to the order of Synod" relative to furnishing materials to, and obtaining subscriptions for, the *Magazine*.[4] At its meeting in 1807, Synod resolved to continue publication during the next year, but the career of the periodical came to an abrupt end with the closing issue of 1807.

II. Literary and Evangelical Magazine (1818-28)

John Holt Rice, the founder of Union Theological Seminary in Virginia, established the *Virginia Evangelical and Literary Magazine,* which made its first monthly appearance with the issue of

---

[2]Synod's special committee on the *Magazine* reported to that court, Oct. 12, 1805, that "the publication commenced with the first of January, 1805" (Mss. Minutes of the Synod of Virginia, Vol. II, p. 151), but a copy of the initial issue, dated as above indicated, is in possession of the Carnegie Library of Atlanta. Miss Carrie Williams, of that Library, and Dr. Henry Brimm, of Union Theological Seminary in Virginia, have supplied the information regarding the *Magazine* which is incorporated in this article.

[3]Mss. Minutes of the Synod of Virginia, Vol. II, p. 151.

[4]*Ibid.,* pp. 176-177.

January, 1818. He served as editor until early in the year 1827, when such supervision was transferred to Amasa Converse and Nathan Pollard. The former assumed sole control on July 1, 1828, and continued in editorial charge until publication was suspended with the December number of that year (Vols. I-XI).[5] The name of the periodical appeared as the *Evangelical and Literary Magazine, and Missionary Chronicle* in January, 1821; the "and Missionary Chronicle" was dropped a year later; and the title at the head of this section adopted in 1824.

An eight-page inaugural, characterized by conviction yet liberality of spirit, set forth the aims of Dr. Rice as he presented his journal to the public, while a single page of the closing issue, written by another hand, explained its discontinuance. Between this salutatory and valedictory lie eleven volumes of theological discussions, religious intelligence, literary treatises and book reviews. In one instance more than two hundred pages, distributed over a number of successive issues, constituted an answer to Bishop Ravenscroft's *The Doctrines of the Church Vindicated from the Misrepresentations of Dr. John Rice.* Dr. Rice's rejoinder begins with the words, "This is probably the most polemic title page that has been printed for the last hundred years," and proceeds with the assertion that "the whole work is of a piece with the title."[6]

As might be anticipated, the contents were not confined to matters of controversy. Much attention was devoted to the subject with which the editor is frequently and affectionately associated, that of Missions. The delightful "An excursion into the Country" was printed in the opening volume, while a nineteen-page poem, "The Evening Walk," was presented during the same year. Education in Virginia was a recurring topic, and a considerable and not uninfluential interest was taken in the University of Virginia. A review of the *Memoirs of Dr. Joseph Priestly to the year 1795* was directed against the retention of Dr. Thomas Cooper as professor

[5]XI, *op.* 616. (This and subsequent references of similar form are to volume and page of the particular periodical under consideration.) *Visitor and Telegraph,* July 5, and Dec. 13, 1828. *Christian Observer,* Dec. 18, 1872, and Oct. 15, 1873.

[6]IX, 360.

for the University, then in process of organization.[7] Dr. Rice and his associates were successful in their opposition, so that Dr. Cooper's proffered resignation was accepted by the board of visitors of the institution.

The reading public was not altogether of one mind, for in his preface to Vol. II, the editor confesses that "some have suggested that the Magazine is too much a literary publication, and others that it has too much of a religious character."[8] Earlier in that year (1819), a "little fount of Hebrew and Greek type" and a printing press had been purchased,[9] and by the autumn of the next year the *Magazine* was "flagging for want of support,"[10] though there is no suggestion that this condition was the result of the acquisitions.

With the passage of time and the increase of obligations, Dr. Rice prepared material for publication with difficulty. In 1826, he wrote " . . . The writer's daily avocations are fully sufficient to occupy the time and attention of at least three men 'of his calibre.' He is therefore obliged to write in the *ends and corners of time,* by sentences and half sentences—otherwise he must neglect much more urgent duties."[11] Nevertheless, the extant files of the *Literary and Evangelical Magazine,* like the institution which he cherished and served with so much devotion and ability in its younger years, constitute a monument to the more abaundant labors of that seer who, in 1830, held "that the Presbyterian Church in the United States is a missionary society; the object of which is to aid in the conversion of the world."

III. Calvinistic Magazine (1827-31 and 1846-50)

The *Calvinistic Magazine* (1827-31, Vols. I-V) was published monthly at Rogersville, Tenn., with James Gallaher, David Nelson

[7] III, 63,-74.
[8] II, vii.
[9] Maxwell, William, *A Memoir of the Rev. John H. Rice, D. D.* Phila., 1835, p. 153.
[10] *Ibid.*, 187.
[11] IX, 555.

and Frederick A. Ross as editors. A sermon on the perseverance of the saints was an appropriate feature of the first number. This issue set forth the design of the periodical as "I. To illustrate and defend, the doctrines of the Bible, as they are understood and maintained by Presbyterian and other Calvinistic Churches. . . . II. To discuss the subject of *Church Government* . . . " and the publication of essays on Christian duty.[12]

Occasional news items, such as notes on the meetings of church courts and Bible societies, were inserted from time to time. "Dialogues on church government, between a citizen and a Methodist circuit-rider," began with the April, 1828, issue. Considerable space was given to controversy with the Methodists, wherein the Presbyterian case was invariably presented in pointed fashion. The removal of two of the editors to other parts of the country led to the suspension of the *Magazine,* which, at that time, was enjoying an "ample" subscription list.[13] Discussion of the Presbyterian Old and New School controversy found a place in the closing numbers, and the final volume gave repeated evidence of sympathies with the latter group.

Judging that the time had come for another energetic polemic in behalf of Calvinism and Presbyterianism, Dr. Ross, along with Isaac Anderson, James King and James McChain, revived the *Calvinistic Magazine,* in January, 1846. The editors represented the New School wing of the then divided Church, and Abingdon, Va., was the place of publication. As an advocate of unity among Presbyterians, the periodical was devoted to the same mission as formerly, with the addition of the promotion of revivals of religion.[14]

Disparaging attention was given to the form of government of the Methodist Church. This is typified by the contention of Dr. Ross that "we have the right to expose Popery, and Prelacy, and Methodism, as dangerous to the civil and religious liberty of our country."[15] An extended series of articles on the *Shorter Cate-*

[12] I, 30.
[13] V, 400.
[14] ns I, 1-3.
[15] ns I, 274.

chism was printed in 1850, and publication closed in December of that year (Vols. I-V), with many subscribers in arrears.[16]

IV. Presbyterian Advocate (1830)

Throughout one year (1830, Vol. I) the *Presbyterian Advocate* was published monthly at Lexington, Ky., by Thomas T. Skillman, in behalf of "an association of ministers." Its mission was "to exhibit correct views of the doctrines and government of the Presbyterian church, to support their truth and scriptural authority, and defend them against objections and misrepresentations."[17] As a consequence of such intentions, it was only natural that the *Advocate* should clash with the viewpoints of certain other communions which were active in the State of Kentucky at that time.

Thomas Cleland, O. S. Hinckley, J. D. Paxton and J. C. Young were the more frequent contributors to the journal. Representative articles included the "History, policy and general principles of the Presbyterian Church," and the materials published in seven installments in a section entitled "The Calvinist." By the end of its single year of existence the publisher had become convinced that the *Advocate* was interfering with the circulation of his religious newspaper, the *Western Luminary,* and promptly terminated its career.[18]

V. Baltimore Literary and Religious Magazine and the Spirit of the XIX Century (1835-43)

"I have written more than half the matter printed in the nine 8vo. vols. which constitute the two works," declared R. J. Breckenridge in the final issue of the latter,[19] and this statement is indicative of the extent to which the *Baltimore Literary and Religious*

[16] ns V, 384.
[17] I, 1.
[18] I, 287.
[19] *Spirit of the XIX Century,* II, 662.

Magazine (1835-41, Vols. I-VII) and the *Spirit of the XIX Century* (1842-43, Vols. I-II) reflect the influence of their determined editor. The two titles actually represent one monthly publication, the change in name taking place upon the withdrawal of A. B. Cross from joint editorship with Dr. Breckenridge.[20]

Anti-Romanism was the dominant and recurring note of the periodicals, and it was treated with the vigor and fearlessness which distinguished the varied activities of their editor. Universalism was also subjected to repeated attack. The Old and New School controversy received due attention, with Dr. Breckenridge adhering to the former party. Financial relations with individual readers were aired under the head of "Notices, receipts, accounts, etc.," wherein the editor's private opinions of delinquent subscribers were vividly publicized.

In the face of favorable prospects for continuance, the *Spirit of the XIX Century* closed somewhat prematurely, at the end of 1843, upon the studied deliberation of Dr. Breckenridge. He disclosed sagacious insight into contemporary opinion when he wrote that he would probably be considered insincere in asserting that he was "utterly averse to the painful and wasting excitement of controversy."[21]

VI. Southern Presbyterian Review (1847-85)

George Howe, the historian, James H. Thornwell, the theologian, and B. M. Palmer, Jr., the preacher, constituted the first editorial board of the *Southern Presbyterian Review,* while a number of its contributors were scarcely less distinguished. The first issue appeared in June, 1847, while the last was that of December, 1885 (Vols. I-XXXVI). An index was printed in connection with Vol. XXXV. The contemplated removal of Dr. Palmer from Columbia to New Orleans, coupled with the serious illness on the part of one, and additional literary activities assumed by the other, of the two remaining editors, resulted in the temporary suspension of

[20] *Spirit of the XIX Century,* 1, 2.
[21] *Ibid.,* II, 663.

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

publication with the April issue of 1856. The next appearance of the *Review* was in April of the following year. By this time, John B. Adger had replaced Dr. Palmer on the staff, while Professors Howe and Thornwell were once more in position to devote the requisite attention to the journal.[22] The association responsible for the *Review* was enlarged in the early 1860's, when James Woodrow came into control and served as editor and publisher until the periodical was discontinued. In 1875, R. L. Dabney, a member of the editorial board, attempted to negotiate the purchase of the quarterly from Dr. Woodrow but met with no success. Efforts to remove the place of publication from Columbia, S. C., to Richmond, Va., or Charleston, S. C., were likewise unavailing.[23]

The general disorganizing effect of the War between the States, combined with the adept Dr. Woodrow's service to the Confederacy as chief of that government's chemical laboratory in Columbia, resulted in somewhat irregular publication during the period of conflict. Vol. XV was issued, 1862-63, and Vol. XVI, though begun in 1863, was not completed until 1866.

Dr. Thornwell was responsible for the most memorable of the offerings of the *Review*. More than a score of such articles included "The Princeton Review and Presbyterianism,"[24] "The State of the Country,"[25] "Address of the Presbyterian Church in the Confederate States of America,"[26] and "Dr. Thornwell on Ruling Elders."[27] Other influential studies embraced a series on the subject of Induction by Dr. Dabney,[28] several papers on Africa by J. L. Wilson,[29] an extended discussion on the Diaconate by J. L. Girardeau,[30] more than thirty varied contributions of Dr. Adger,

---

[22] *Special Address to the Patrons of the Southern Presbyterian Review* (undated folder, apparently issued early in 1857). Adger, John B. *My Life and Times*. Richmond, Va. c. 1899, p. 229.

[23] Johnson, T. C. *Life and Letters of Robert Lewis Dabney*, Richmond, Va. c. 1903, p. 404.

[24] XIII, 757-810.

[25] *Ibid.*, 860-89.

[26] XIV, 531-50. This encyclical had been adopted by the first General Assembly of the Presbyterian Church in the Confederate States of America.

[27] XVIII, 30-46. A reprint from the *Spirit of the XIX Century*, II, 624-31.

[28] XXXIV, 1-29, 484-520, 703-45.

[29] I, no. 4, 79-97; II, 222-38; XV, 349-71; XXIX, 220-36.

[30] XXX, 1-32; XXXI, 117-60; XXXII, 191-210, 628-64; XXXIII, 175-208.

and the address entitled "Evolution," delivered by Dr. Woodrow before the Alumni Association of the Seminary at Columbia.[31] A number of these discussions appeared later in the published works of their authors. Able accounts of the meetings of various General Assemblies have also been preserved in the *Review.* At the close of its career the journal was weighty with material on the Woodrow controversy, the final volume including four articles, aggregating more than two hundred pages, on this case.

The *Southern Presbyterian Review* was not only a potent factor in the life and development of the Church in the South, but is of essential importance to an understanding of its history.

VII. True Baptist (1853-54)

The aim of the *True Baptist* is disclosed by the title. It was "devoted to the discussion of the mode of baptism; the design of baptism; the subjects of "baptism," and "collateral and kindred topics,"[32] from a Presbyterian point of view. Issued monthly at Jackson, Miss., it ran from January, 1853, through the following year (Vols. I-II). Rigidly adhering to its intended mission, this magazine gained the official commendation of the Old and New School synods of Mississippi and that of the Mississippi Annual Conference of the Methodist Episcopal Church at their meetings in 1853.[33] The editor, Alexander Newton, was affiliated with the New School division of the Presbyterian Church.

VIII. Presbyterial Critic (1855-56)

"Truth, like a torch, the more it's shook it shines" constituted the arresting motto of the *Presbyterial Critic* (1855-56, Vols. I-II), "conducted for an association of gentlemen, by Stuart Robinson and Thos. E. Peck" at Baltimore Md.[34] The sponsors included J. H. Bocock, R. J. Breckenridge, R. L. Dabney, W. H.

[31] XXXV, 341-68.
[32] I, title page.
[33] II, *op.* 192.
[34] I, title page.

Ruffner, B. M. Smith and C. R. Vaughan,[35] although the journal was underwritten by Dr. Robinson, who, according to Dr. Peck, bore the loss incidental to its publication.[36]

Projected in an effort to supply the need for a magazine which would occupy a place between the quarterly review and the religious newspaper, it was primarily intended to afford a medium for the discussion of specific questions of church order and polity, with particular emphasis upon the principles of Presbyterianism.[37] Issued for the first year on a monthly basis, the *Critic* became bimonthly in January, 1856, and was discontinued, November, 1856, soon after Dr. Robinson left Baltimore to assume a professorship in Danville Theological Seminary.[38]

In view of the place of publication, it is not surprising that certain articles were concerned with Romanism. A limited number of historical and theological papers also appeared in the *Critic,* but the topic of church government made a larger claim upon the attention of the readers. It appears that the two editors wrote a substantial portion of the contents of the volumes. Probably the most interesting section of the work was that denominated "Editorial Exchange," in which comment was made upon recent books, articles and periodicals. These remarks were frequently of an informal nature, and, after the passing of more than four score years, retain a flavor and incisiveness which commend their contents to readers of this later day.

IX. Danville Quarterly Review (1861-64)

Those enterprises with which R. J. Breckenridge was associated were inclined to become wrapped in controversy, and in no case is this tendency more evident than in that of the *Danville Quarterly Review* (1861-64, Vols. I-IV). Initiated at Danville, Ky., it was intended to serve as the literary organ of the theological seminary by that name as well as to represent several

[35] *Southern Presbyterian Review,* XXXIII, 244.
[36] *Ibid.*
[37] I, 1-6.
[38] II, 320.

other institutions located in the same town.[39] The natural propensities of the senior editor, coupled with the events of the particular years of publication, resulted in a quarterly which was drenched in the atmosphere of civil and ecclesiastical conflict.

The internal affairs of the *Review* were far from harmonious. Before the first issue was printed, three members of the board of editors, including Stuart Robinson, had withdrawn because of differences with Dr. Breckenridge.[40] By March, 1862, several more of the group had, for various reasons, severed their connection with the periodical; and, according to Dr. Breckenridge, the publisher joined them, taking the mailing list with him.[41] It is difficult to arrive at any specific idea of the circulation of the *Review,* since considerable internal evidence along this line is confined to comparative generalities.[42] Yet at the close of its second year the editor wrote that actual receipts had been more than sufficient to cover the costs of publication.[43] With the resignation of two of the remaining members of the staff, at the close of 1864, it was deemed wise to discontinue publication.[44]

The four volumes of the *Review* are characterized by a number of general articles of ability, and had its lot been cast in happier days, the publication might well have profitably affected the life of the Church. The imprint of the times, however, is written deep upon its pages, and much of the content reflects the history of a tempestuous and bitter era. Ten of the twenty-five titles in the final volume found their roots in the political situation of the day.

X. Presbyterian Quarterly (1887-1904)

Devoted "to the discussion, in somewhat more elaborate form than is practicable in the excellent weekly papers of the church, of the great problems of religious and theological life, and of the

[39] II, 143; IV, 633.
[40] II, 141.
[41] *Ibid.*
[42] II, 143, 145-46.
[43] II, *op.* 714.
[44] IV, 632.

work of the church, and to the careful review of current and new literature,"[45] the *Presbyterian Quarterly* was published from July, 1887, through April, 1904, with no issue between October, 1901, and July, 1902 (Vols. I-XVII). Atlanta, Chester, S. C., Richmond, Columbia, Charlotte and Richmond, in the order named, are listed as places of publication, while New York was associated with Atlanta and, for a time, with Chester as a subordinate point of distribution.

The original staff consisted of G. B. Strickler and E. H. Barnett, editors, with George Summey as manager. Dr. Barnett died in the fall of 1898, and A. J. McKelway became editor in December of that year, while Drs. Strickler and Summey were joined by Francis Beattie and S. C. Byrd as associate editors. In regard to this arrangement, Dr. McKelway observed that "the four theological schools of the Church and four sections of the South are represented."[46] By January, 1901, the *Quarterly* described itself as a "theological, philosophical and literary review." It was conducted by a group of seventeen eminent ministers of the Church, under the superintendence of the editors mentioned above. In July of the following year Dr. Summey was listed as editor, with Professors Beattie and Strickler and R. C. Reed, associates.

The *Quarterly* was characterized by the manner in which it concentrated on articles of a critical nature, and frequently these discussions were of such substance as to constitute an actual contribution to theological thought and learning. That this periodical and the *Union Seminary Magazine* ran concurrently for some fifteen years is to be explained by the fact that the *Magazine,* during its earlier volumes was, in the words of its editor, "practical rather than scientific or theoretic in the character of our matter and its aim . . . not concerned so much with the defense and elucidation of the doctrines of our Church as with the application of those doctrines to everyday life."[47]

Many capable pens engaged in support of the *Quarterly.* R. L.

---

[45] XVI, no. 1, inside front cover.
[46] XIII, 148.
[47] *Union Seminary Magazine,* III, 54.

Dabney and B. B. Warfield were consistent contributors through a number of years. H. C. Alexander, J. L. Girardeau and W. W. Moore were frequently represented during the earlier volumes, while W. M. McPheeters, S. M. Smith and R. A. Webb were authors of numerous articles and book reviews. Among those responsible for occasional and discerning discussions of literature and literary figures should be mentioned W. S. Currell and C. Alphonso Smith. Altogether, the periodical represented the ablest scholarship of the Church of its day joined with the labors of a number of theologians from other branches of the Presbyterian family.[48]

XI. Union Seminary Review
(1889-date)

R. L. Dabney, with a poem entitled "Annihilation," W. W. Moore, T. E. Peck and A. T. Pierson were the leading contributors to the first issue of the *Union Seminary Magazine* (October-November, 1889).[49] The design of the editors was not to produce a review of the more erudite type but to "supply the demand for a Religious Family Magazine that will occupy a place midway between the philosophical quarterlies and our religious newspapers." It was further asserted that "while it will have a *strong homiletic cast,* it is pre-eminently *a religious magazine for the home and family.*" The original department headings were: literary, editorial, missionary, local and alumni notes, criticisms and reviews.[50]

The name was changed to the *Union Seminary Review* in 1913 (October-November issue), and the new title explained as an endeavor to avoid confusion with the usual type of college magazine and by a desire "to widen the scope of our publication somewhat,

---

[48]In 1894 the complaint was made that too many of the contributors represented churches other than the Presbyterian, U. S. (*Vide* Johnson, T. C., *A History of the Southern Presbyterian Church.* New York, 1894, pp. 406-7, footnote.)

[49]As early as 1874, an unsuccessful effort had been put forth by Drs. Dabney and Peck, R. P. Farris, Moses D. Hoge, B. M. Smith and others to establish a quarterly, or monthly review, with the professors of Union Seminary, assisted by the president of Hampden-Sydney College, in general charge of the critical and theological departments (*Christian Observer,* Sept. 30, 1874).

[50]I, 35-36.

and make it more and more a review of our church's work and of living questions in the religious world."[51] At the same time, a member of the faculty replaced a student as editor-in-chief. Since that date the following professors have served in this capacity: W. L. Lingle (1913-22), W. T. Thompson (1922-24), E. C. Caldwell (1924-31), W. T. Thompson (Acting, 1931-32) and J. Gray McAllister (1932 to the present). Exactly one year later, 1914, publication was placed upon a quarterly basis in lieu of the earlier arrangement of bimonthly issues during the eight months of the seminary year.

The *Review* has indicated a progressive tendency to widen its circle of literary supporters. The October, 1924, issue carried the notation, "Published quarterly . . . by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church."[52] Four years later this had become "Published by the faculty and students . . . assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School, and by many other ministers and educators of the Southern Presbyterian Church."[53] By April, 1933, the concluding phrase had been altered to read, "ministers and educators of our own and sister churches."[54] This inclusion of brethren from sister churches, however, was in the nature of the recognition of a reality rather than the promulgation of a new policy, for ministers other than those of the Presbyterian Church, U. S., were already enriching the *Review*. An examination of the authorship of the ninety-three articles published during the five years covered by Volumes L-LIV reveals that seventeen were written by members of the Seminary faculty, fifty-seven by other ministers and laymen of the Presbyterian Church in the United States and the remaining nineteen by scholars from other churches.

The *Union Seminary Review* has been from the beginning closely associated with that institution from which it derives its name. Such relationships on the part of earlier publications,

---

[51] XXV, 51-52.
[52] XXXVI, 1.
[53] XL, 127.
[54] XLIV, 302.

with the partial exception of the *Danville Quarterly Review,* have been incidental rather than studied; but the primary objective listed in the opening number of the *Magazine* was "to secure for this institution a literary organ that will advance the interests of the Seminary in all its departments of work,"[55] and the sponsorship of that Seminary has been evident throughout the half century which has passed since that time. This connection has undoubtedly proven of substantial advantage in sustaining the *Review* over a period during which many similar publications have succumbed to the varied vicissitudes which are the peculiar afflictions of this type of ecclesiastical enterprise.

An ability has been repeatedly demonstrated to make such changes and adjustments as are suggested by new conditions and situations. The gradual assumption of the offices of a review upon the discontinuance of the *Presbyterian Quarterly,* the replacement of student oversight by a faculty editor, and the progressive enlargement of the supporting staff are at once matters of history and intimations of promise. It should be observed that complete transition from the purposes of the original *Magazine* to those of the review in the stricter sense has not been fully accomplished. This is evident from an examination of the present statement of aims: "Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books."[56] It is the opinion of the writer that, leaving other essential phases of journalistic activity to the *Presbyterian Survey* and the religious newspapers, the indicated trend toward concentration on the more scholarly and critical type of article should be continued. The somewhat recent resurgence of the "Southern Presbyterian pen" might well be capitalized in this connection.

No effort will be made to list the contributors to the *Review.* It is sufficient to say that such a catalogue would largely duplicate

[55] I, 35.
[56] LIV, 352.

that of the leaders of the Church in the South since the beginning of the century and include a number who completed their work before that time. This fact serves as an objective commentary upon the value of the publication. One thing is presently desirable. The printing of a comprehensive author, title and subject index would both enhance the prestige and augment the usefulness of the *Review* by making the significant contents of the fifty-five published volumes readily accessible to interested students. We understand that arrangements for such an index are in the making.

Conclusion

Primarily dedicated to the critical discussion of religious topics, the reviews were printed in octavo size. The earlier publications appeared on a monthly basis, while those of a later date were generally issued quarterly. Five of the twelve which have been considered ran for a period of ten years or longer, and the two Baltimore magazines of R. J. Breckenridge completed nine consecutive volumes. In addition to the usual articles and book reviews, a few poems and regular accounts of the meetings of the General Assembly were found in the majority of these serials.

The support accorded that review now published in the Church is less, both actually and comparatively, than has been given similar periodicals at certain times in the past. The *Spirit of the XIX Century* closed one hundred years ago (1843) after having averaged, with the *Baltimore Literary and Religious Magazine,* a circulation of approximately eight hundred.[57] Fifty years ago (1893) the *Presbyterian Quarterly* distributed an average of 987 copies per issue.[58] The earliest available figures on the *Southern Presbyterian Review* are those for 1871, when the circulation was 1150.[59] This was at a time when the ministers of the Presbyterian Church, U. S., numbered 860. Today the *Union Seminary Review* has a circulation of 750,[60] while the number of

[57] *Spirit of the XIX Century,* II, 663.

[58] *American Newspaper Directory.* Geo. P. Rowell & Co., New York, 1894, p. 784.

[59] *Ibid.,* 1872, p. 169.

[60] *Directory of Newspapers and Periodicals,* N. W. Ayer & Son, Phila. 1943, p. 954.

ministers has risen to 2542. However, this compares favorably with the figures for kindred contemporary journals. In 1942, the *Anglican Theological Review* (Protestant Episcopal) distributed an average of 400 copies per issue;[61] the *Harvard Theological Review,* 200 by paid subscription and 350 by gift;[62] the *Journal of Religion* (University of Chicago Press), 700.[63] During 1941 (1942 figures are not available), the *Review and Expositor* (Southern Baptist) averaged 1000 copies,[64] while the *Union Review* (Union Theological Seminary in New York) had 360 subscribers and placed 600 gift copies per issue.[65]

The review has been judged an essential instrument in the conduct of the affairs of the Church in the South, as is indicated by the fact that only eight of the last one hundred and twenty-five years have been permitted to pass without the appearance of an issue of some periodical of this type. The most competent leaders of that Church have extensively and effectively exercised their abilities in sustaining these ventures; and, as a consequence, much of the serious writing of the past century and a quarter has been presented to the public through the channel of the review.

---

[61] *Directory of Newspapers and Periodicals,* N. W. Ayer & Sons, Phila. 1943, p. 231.
[62] *Ibid.,* p. 405.
[63] *Ibid.,* p. 216.
[64] *Ibid.,* 1942, p. 371.
[65] *Ibid.,* p. 682.

THE RELATIONSHIP OF JESUS TO THE NEW TESTAMENT*

By the Rev. Louis Matthews Sweet, Ph. D., S. T. D.,

Professor Emeritus of Systematic Theology
Presbyterian Theological Seminary,
Chicago, Illinois.

In a previous article in this series the point was made that in fulfilling the Old Testament by translating its ruling ideas into concrete historic fact, Jesus transcended it. That is, He brought forward the entire movement of which the Old Testament is both the record and the product and lifted it to a higher level. From the Old Testament to the New there is a definite advance from the viewpoint of the history of religion, not because of any superior literary genius that went into the making of it—quite the contrary—but because of the Fact recorded in it. That Fact being interpreted yields the material principle of a new understanding of God as already known in the experience of Israel and expressed in the far-reaching messages of the prophets.

I.

It may be said, as was said to John in his vision by the messenger whom in his ecstacy he attempted to worship: "And he said unto me, 'See thou do it not; I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of the prophecy'" (Rev. 19:10). This may be taken as a true statement of the relationship of Jesus to the Old Testament. The New Testament,

*Copyright, 1945, by Louis Matthews Sweet. This is the fourth of a series of articles by Dr. Sweet, the preceding articles appearing under the titles, "The Relationship of Jesus to the Old Testament" (February, 1942); "The Relationship of Jesus to Civilization" (May, 1942), and "The Relationship of Jesus to Men" (May, 1943).

then, we may define as the literary product of the impact of Jesus upon minds prepared for Him by the Old Testament.

There is, therefore, a very close relationship between the Old Testament and the New. We may go further and say that there is also a living relationship between the New Testament, considered as the literary expression of ideas, and the best thought of the preceding ages. There was an amazing amount of Christian thought in the world before Christianity began. There were many ideas developed during the age immediately preceding the Christian era which live in Christian thought to this day. But with all its variety, and variety it had, one major defect, or rather deficiency it also had,—a deficiency which would have been fatal had it not been corrected. It was loose, fragmentary, often inchoate and almost always sporadic, having no corporate organization, no focus and no living center. Even in the Old Testament, many of the greatest ideas lacked attachment—the thought of the prophets was in "many portions and in many forms" (Heb. 1:1).

A center for all the best and most enduring thought of preceding ages was found in Jesus—who seemed to draw truth from all directions toward Himself as a magnet draws gold out of a dust-heap. The New Testament with its coherent and comprehensive world-view was the outcome of this organization of thought in and around Him. Of course we do not mean to say that Jesus made no original contribution to thought other than by furnishing an organizing center for the thinking of those before Him. This would be absurd. We surely did not need Simkhovitvh (*Toward an Understanding of Jesus*) to tell us that Jesus had a great original system of thought. But if he had been original in the sense in which some people think He should have been, His contribution to the history of thought would have been much less than it actually was.

II.

This makes it indubitably certain that Jesus as a Person, as a *Fact,* is the center of the New Testament. When we read that the disciples found him to be "full of grace and truth" and that "grace and truth" came by Jesus Christ, it means something more than that

He was a "teacher come from God," as Nicodemus put it in his suave way. *Truth* is something that may be taught, that we may grasp by the intellect and reach out for in a teacher. But *grace* is an intangible something that comes upon us from above, works upon personality through personality and cannot be conveyed by word of mouth alone. Grace is personality in action upon other personalities. Here the problem of the Person of Christ takes form and color and challenges us to interpret it. The challenge cannot be ignored, and the whole history of Christian thought shows how vital it is.

When, however, all this has been said and we are definitely faced with the question of the relationship of Jesus to the New Testament, we have to deal with something different from anything that we have met hitherto. For here is the problem of problems.

If Christian experience, in its original creative form, involved an immediate and personal contact with the personality of Jesus, how are *we* to get it? May we share this experience in any of its first freshness and power or are we condemned to a pale shadow of second-hand experience drawn from the documents which the early Christians left behind? This question arose very early and is urgent still (See J. A. Hutton: *As at the First,* pp. 7-17; 156 f.).

This is the meaning of the rather mysterious interchange with "certain disciples" about the Holy Spirit recorded in Acts 19. The fact is that the disciples in question had no conception of a higher type of experience than that of John's followers before Jesus came, which was the equivalent of a merely historical and second-hand knowledge afterward.

A direct and living experience of Jesus would in the nature of things seem to be the exclusive privilege and prerogative of the first generation of Christians "when Jesus was here among men." But according to the testimony this is not true. The consistent witness of the Church from the beginning to a direct and, as the word goes, *mystical* contact with the living Jesus is unimpeachable, unless one has lost all sense of what testimony really is. Therefore, something of a mystical quality attaches to the New Testament. On the face of it, the Christian documents are biographical *memorabilia* plus certain doctrinal interpretations and practical applications.

From this point of view strictly maintained, the Gospel Story, which, of course, is the subject matter of the evangel, is merely an 'ancient tale told in script upon parchment.' But, in reality, the New Testament is the flexible and mobile instrument of a living and growing experience. This is the reason why there is so much conflict between criticism and faith. It is not a battle over truth, in the sense of matters of fact. It is rather a conflict in the deeper region of this living experience.

No historical critic who is that and nothing more can ever understand what the Christian as a Christian finds in his New Testament. When the latter turns its pages, he does not find in it merely the record of past events that are over and done with, dead and gone. He finds it to be the open sesame to an immediate, living relationship with the Lord Jesus, here and now, always and everywhere, when he seeks it. As we shall see later, the absolute continuity of this experience with that of the early disciples who knew Jesus both in the flesh and in the Spirit and the continuity of the two parts of their experience is the major key to the meaning of the New Testament. Certainly there runs through the history of the Church a continuous thread or stream of experience which must be taken into account by any one who wishes to understand the place of the New Testament in the Christian life. The fact is that Jesus steps out of the New Testament into the lives of His followers. This, for example, is the meaning of the testimony of Winifred Kirkland in her book called *The Great Conjecture*, or as given in the sub-title (which is the real title), "Experiences with the Inescapable Jesus." To this highly intellectual woman, who had in her judgment outgrown the Church and had opened the New Testament simply for purposes of mental culture, Jesus became the "most living person in the world today." He stepped down from His frame in the Gospels into the midst not only of her individual life but of the life of the world. This strange thing has happened to individuals and groups in our day as in the beginning. In the phrase of the Apocalypse, He is still moving among the candlesticks.

It is, therefore, worth our while to review historically the relationship of Jesus to the New Testament in order to grasp more

firmly this great fact—this twofold nature of the primary books of our faith as records of the past and as the instruments or media of a living experience of fellowship with a present Lord. It will at least be a satisfaction to many of us if we can in a measure reconcile the critic and the mystic too often in conflict within ourselves.

III.

Let us begin with a fact which no one is likely seriously to dispute. Jesus was the inspiration of the New Testament. He is behind it. Without Him, the impression that He made, the enthusiasm that He aroused, and the faith that He created, not a line of it would have been written.

It has been said that the early Christian books were the literary creation of a generation in love with a Person. The early Christians were so deeply in love with Jesus that they saw Him everywhere. His image was so deeply stamped upon their minds and hearts that it never faded or grew dim. And they drew His portrait with such loving care and natural grace that no generation of readers since have been able to forget it. Thousands of men and women, boys and girls, of all races and of all times, have responded to the portrait with the allegiance of their lives. And just at this point one of these persistent critical questions raises its head. It has been the fashion in certain circles to assert that the portrait of Jesus in the Gospels was the creation of the faith of the Church and therefore must be discounted as the product of enthusiastic idealization.

But we wish to counter this by another question: What created the faith which created the portrait originally? Criticism cannot postulate a faith as something growing upside down, with its roots in the air, the product of little or nothing of solid objective fact to justify it, and then assume a fairy tale projection in the way of imaginative portrait painting as its outcome. It is necessary to have, first, something in the way of experience which is adequate to generate the faith. This idea of a portrait created by faith has been refuted again and again—most often by itself, because the logic of it is some form of untenable myth hypothesis.

Our purpose, however, in raising this question is not to conduct a controversy but to point out certain features in the develop-

ment of the faith of the early Christians which expressed itself in the New Testament. This process, in many of its essential details, has left marks upon the documents themselves, like tide-marks on the margin of the sea. In the first place, this faith in the Lordship of Jesus was in every recorded instance the outcome of a conversion in the sense of a definite change of mind from an attitude of fear, doubt and antagonism, more or less strong, to one of faith and acceptance. It goes without saying that discipleship under these conditions would have been impossible for any of them without great drawing power on the part of Jesus, together with interest, curiosity and attraction on the side of the disciple. But there was much against it and the winning of the disciples was slow. Even after they had definitely committed themselves to Him they were "slow believers," —stupid, heavy and over-conservative, we should be inclined to call them. Besides, there were real difficulties in the way. It would have taken far quicker, braver and more responsible men than the average of us to follow Jesus with alacrity along the path which He chose for Himself and for them.

The second mark of development in the New Testament was the monumental task of doctrinal construction. How to interpret Jesus so as to make Him intelligible to themselves and others was, to mention only the intellectual side of it, an almost impossible undertaking. How do men handle a new fact in experience, a new discovery in nature or a noval principle in economics? Do they lightly and easily toss off explanations as a juggler throws his properties about? This question answers itself. How long did it take Harvey to get his colleagues in physiology to accept the circulation of the blood? How long did Pasteur endure sneers and denials before he succeeded in persuading physicians of his day of the truth of his discoveries concerning disease? It was a matter of years in both cases. No revolution in thought, no interpretation of new facts in experience, is ever accomplished without toil and travail even by those who most readily accept it. The period within which the revolution called 'Christian thinking' in its earliest phase was extraordinarily short considering the magnitude of the results; but it was a revolution just the same and it required time and labor. It cannot be too emphatically stated that whatever one

may think of the results of Apostolic thought concerning Jesus, He was a new type of fact in human history. It must also be affirmed that the New Testament men had no predecessors in their task and no inherited categories with which to handle it except the Messianic expectation, which proved in the long run inadequate in its inherited or traditional form. So, as we have already seen, they multiplied titles and descriptive phrases and doctrinal ideas until they developed a new vocabulary and a new system of thought in which to present their conclusions about Him. This was inevitable because no one seemed even to have dreamed of a Messiah like Him. And the core of the difficulty, as any careful reader of the New Testament can discover for himself, was to incorporate into their interpretation the fact that Jesus did for them what God alone could do, without destroying or fatally compromising their deep and sincere monotheism. It is difficult even now for one brought up in the Jewish tradition to accept Christianity as good monotheism (See Freud's *Moses and Monotheism, passim*).

The outcome of this process of thought is found in the doctrine of the Incarnation, with which we shall deal later. What we must see here is that the creation of the "faith" which is expressed in the New Testament would have been impossible except as the outcome of a vital and irresistible experience which turned their world of inherited conceptions upside down and forced a complete reconstruction of their thinking. In other words, the early Christians developed a Christology because without it they could not interpret and convey, or even hold fast, their actual experience.

There is something more than this that must be taken into account. The faith of the New Testament was developed not out of a single or simple experience but out of a complex experience of Jesus; and all the books were written from the viewpoint reached through it. There were three phases of this experience through which they passed from a purely historical to a spiritual or mystical apprehension of Jesus which could endure. For that reason it is vital for us to follow it and understand it.

In the first place, to use the term without prejudice, they knew Jesus as a human friend; that is to say, within the limits of the natural relationship between human beings living in this world of

orderly experience. It is true and important that this fellowship was at times lifted to unprecedented heights by flashes of something transcendent in Him, as, for example, at the Transfiguration. Quite early they began to call Him Lord as well as Teacher. And a slowly deepening insight led them gradually to recognize that this "Something More" was resident in His personality. Peter voiced this feeling for all of them when in response to the question of Jesus he made his great confession (Mark 8:27-30). But the point here is that this was a definite type of experience. It is contained within historical limits. It is conditioned by time and space. In order to see Him or communicate with Him, one had to be where He was. And He was in one place at a time. When He was at Capernaum, He was not at Bethsaida or Jerusalem. Their first impression of Him was of a human being inspired and controlled by God. But they were all the time conscious of a quality in Him which could not be explained in strictly human terms. There was something exotic about Him. In spite of His manifest humanity they were gripped by a power in Him which transcended anything they had ever known in the way of human influence. In fact, He said things that no man, as man, could say and He did things that no man could do,—and yet He was man. He ate with them and slept beside them; He prayed to God; He obeyed God and trusted Him as a true man should. And yet in spite of all this evidence of the senses that He was one with them there was something left over—always. "And yet!"

For a time, perhaps for a long time, they were content to solve the puzzle by thinking of Him as one in whom God worked in an extraordinary and unprecedented way. His own words seem to sanction that explanation (see John 14:10, 11).

Peter even resorted to this explanation in his first sermon recorded in Acts: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and signs, which God did by Him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men, did crucify and slay; whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden of it"

(Acts 2:22-24). The agency here affirmed is God working in and through Jesus. The first phase of the experience, then, was to find a divine power resident in and working through the heightened and inspired humanity of Jesus.

Immediately following the Confession at Cæsarea Philippi the disciples, with very reluctant and lagging feet, entered upon a new type of experience. The Teacher announced as a part of their preparatory instruction His own doom, and steadfastly walked in the pathway that led toward it. The shadows deepened, day by day. The antagonisms became more intense. Jerusalem was preparing to slay another of her prophets. The Holy City, the city of joyous pilgrimage and loving devotion, became a menace both to Him and to His followers. But Jesus turned His face toward the city, facing steadily inevitable, imminent tragedy. No more vivid word-picture was ever drawn than one sketched by Mark: "And they were on their way, going up to Jerusalem: and Jesus was going before them: and they were amazed, and they that followed were afraid" (10:32).

And then in due time came the final catastrophe. Jesus walked with them no more. Death had put an end to the controversy, with the blunt strokes of a hammer and the sharp decisiveness of nails driven into quivering flesh, settled all disputes and silenced all the clamor of tongues. But, as the disciples of Jesus saw it, the light of the world had been put out.

Again, the point is that during the entire period from Cæsarea Philippi to Calvary, through deepening hostility, bitter controversy, captious faultfinding, public heckling, to the final crisis marked by the arrest, trial, condemnation, scourging and crucifixion of their Master, the disciples had been passing through another experience such as they had never known in all their lives. Their new and none too firmly established faith was exposed to an earth-shaking tragedy, like a newly erected building in an earthquake. We are familiar with this story and can read it in the light of all that follows, but they could not—while it was going on. We are accustomed to think that this crisis was brief and sharp and soon relieved in the joy of Easter, but it was not. It was a matter of months, a prolonged agony like that of a man who is warned in

advance of his coming death and watches day by day the inroads of a disease which is certain to end his life. A hundred times during those months they must have looked at the massed clouds of hostility and treachery lowering on the horizon. How often in the midst of a crowd of listeners as Jesus taught must they have caught sight of a scowling face and heard the mutter of intense and growing hatred! How often, even in the quiet night, must the ring of iron-shod feet on the neighboring highway have startled them with the thought, "The end is here; they have come to arrest Him!"

Jesus did His best to prepare them for the tragedy before it came. He tried to make them see it as a part of God's plan for Him and for human deliverance. He even pointed out that it could not defeat Him and that victory lay just beyond. But they could not read the scroll. Perhaps it was not in human nature to see an immediately threatening disaster in sufficient perspective to stay their hearts in the presence of the terror looming so near them. And so the dark day came. The Shepherd was smitten and the sheep were scattered. It seemed the end of all things. He was lifted up before their eyes even as He had said, but they could not believe that all men could thus be drawn to Him. They uttered to one another and even repeated to Him "the saddest words of tongue or pen"—"We thought it was He who should redeem Israel!"

Looking at this tragic event in the light of the Christian history which intervenes between then and now we can see what they could not see at the time,—that a religion without the Cross could never have met the needs of the world. The tragic element derived from this event enters deeply into the substance of the gospel and gives it much of its power, not merely because the early Christians had to pass through a phase of experience in which hope lay broken on the ground in order that a new and better hope might take its place; but because in and through that terrifying experience they might gain a brief but lurid and lasting impression of the meaning and the power of evil in the human heart and in human society. They saw at the Cross what the warfare against sin and death really meant to God and what it cost to carry it on. They saw and they never forgot; and when they came to preach, they preached as men only can preach who have looked into the depths of evil and have seen

the beauty of the divine love over against it. It is more than doubtful whether they could have seen things as they are and the world as it is had they not passed through those hours of utter despair.

They thought this was the end, but it was not. It was merely the beginning. The light soon broke for them, and when it did, it illumined the whole world, including the Cross and the Tomb. The simplest and most graphic way of describing what happened to them may be found in the words of the Revelation: "And he laid his right hand upon me, saying 'Fear not, I am the first and the last and the Living One, and I was dead and behold I am alive forevermore, and I have the keys of death and Hades'" (Rev. 1:18, 19).

His experience, in one form or another, was shared by every disciple who saw Jesus condemned and crucified. In its essential nature this same experience as it is described by John has been the experience of all Christians who have known the Christ of the inner life. This was the third and crowning phase in the experience of the disciples by means of which the faith of the New Testament was created. This we now proceed to study.

There were two distinct elements in the experience of the first disciples, when, according to the testimony, Jesus came back from the dead. The first is associated with the Resurrection narratives in the Gospels. In essence it is contact with the Risen Jesus, still in the sphere of history, wherein the body of Jesus, mysteriously changed and set free from limitation, is yet manifested to His followers under conditions of space and time. These so-called 'appearances' of Jesus subsequent to the Resurrection, whereby the disciples, one by one or in groups, were convinced, often if not always in spite of a stubborn scepticism, that Jesus had conquered death, involved a factor of tangible sense-experience, though under exceptional conditions. These 'appearances,' which were far more definite and objective than the word implies, Dr. D. W. Forrest calls 'transitional events' between the "Christ of History" and the "Christ of Experience," which is the subject of his discussion. In speaking of the nature of these manifestations in which Christ appears to be on the border line of the two worlds, he says: "These contradictory aspects, instead of casting a suspicion on the appear-

ances, are of the essence of the problem which they were intended to solve." . . . "Had His risen body been but the re-assumption of the earthly, then the indications of its nature would have been self-consistent; but it would have been no revelation of His final triumph over death, or of another mode of existence awaiting humanity in the hereafter. If it were to bear such a witness, it must be in reality a spiritual body, with the qualities of the higher sphere to which it belonged, and yet retaining in part the visible marks which verified the revelation to human experience" (p. 150. Cf. Lathem, *Pastor Pastorum*, Ch. XIII).

The second element in this experience was altogether different in form though having a common factor with the other, in that it involved contact with the risen Jesus. But it was wholly inward, intangible, in the physical sense, and purely spiritual, therefore dynamic and transforming to an extraordinary degree. This consciousness of the Christ within, ever living, ever present, was the distinctive and creative experience of the early Church. As Paul says, "God was pleased to make known that is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory" (Col. 1:27). Now these two elements in what may be termed the Resurrection experience of the first believers should always be kept distinct and treated separately. Often they are not. They are quite different. In one case we have experiences which are local, intermittent though closely connected in a series, limited as to time and place. They begin at a certain time, continue for a definite period and cease finally at a certain time. The other type of experience is free from all temporal and spatial limitation, constant, ubiquitous and capable of being repeated at any time by any soul who seeks and finds, as thousands have, the companionship of Christ. It is important to see that while these two modes of experience are different, they are concordant and necessary elements of one great experience through which the Christian body was created as the organ of His universal life. The transition in the mode of existence on the part of Jesus from the historical and visible to the unseen and spiritual is a process which involved the conquest of physical death and the transformation of His physical body into a glorified body fully obedient to the behests of His spirit.

The significance of the actual Resurrection with its physical accompaniments and bodily manifestations to the early disciples was that it gave them a definite clue to the self-identity of the historical Jesus of the Galilean Road and the universal Lord of the inner life.

In other words, to put it more broadly and inclusively, the early Christians had their experience of Christ in two spheres, the Seen and the Unseen; the Seen being the historical where our mundane lives are lived; the Unseen being the Spiritual Overworld which, according to religion, is our real home. Less than this twofold experience would never have fulfilled the conditions of a religion which should bring deliverance and immortal life to men. The Universal Lord is the condition of a universal faith. A universal Lord could be nothing other than a spiritual Lord. The problem, then, was to establish a continuity, to build a bridge between the two orders of experience. This the Resurrection and the following Pentecostal experience did for the early disciples. The historical and the spiritual are blended. The subject matter of the faith is the life of the historical Jesus. The vehicle of the faith is a universal Spirit dwelling in the hearts of men. The New Testament was the product of that double experience on the part of the early believers, and the answers to our question as to the peculiar quality in reference to Christ is to be found in that fact. In the first place, we recall that the New Testament was written from the viewpoint of the expanded experience of Christ following the Resurrection. That it contains documents and sources and units of narration which go back of the great transition may be taken for granted; but the writing and collecting of the books as well as the formulation of the message was undertaken when the faith itself was fully grown. The essential Christ, risen and glorified, ruling in the midst of His Church and in process of overcoming the world, was the object of faith and the source of enthusiasm, courage and power. In preaching Jesus and the Resurrection they proclaimed God and the Kingdom. It would naturally be expected that from this point of view the Christians might have lost interest in the Jesus of history, as Paul has quite unjustly been accused of doing, but the main body of Christians clung tenaciously to the historical. The Gnostics

and their forerunners and allies tried to divorce Christian thought from the historical, and failed. We can see now plainly enough that the struggle with such tendencies as the "Colossian heresy" in Paul's day, and later Gnosticism, Docetism, etc., like the early controversy with the 'Judaizers,' was a matter of life and death for the Christian faith. It would have been a fatal mistake to cut loose from history. The same thing would be true now. To follow any form of Christus-myth speculation, the essence of which is to reduce Jesus to an idea or ideal, would be to follow a will-o'-the-wisp into a quagmire of subjectivism. The material principle of the Christian gospel must always come from the evangelical story and deal with "the things concerning Jesus."

It is evident that the writers of the New Testament and all the interpreters of primitive Christianity were awake to the needs of the situation, for they are all concerned to maintain the continuity between the Jesus of history and the exalted Christ of their living experience. There are many suggestive indications of this intent to be found in the writings. For example, take the heading of Mark's Gospel as it stands: "The beginning of the gospel of Jesus Christ, the Son of God" (1:1). Why 'beginning'? Mark tells the story of Jesus from the beginning of His ministry to the Resurrection. Why should he speak of his narrative as being an account merely of the beginning of the gospel? Because he, like all the early Christians, knew that the gospel was not complete until the ministry of Jesus was finished, His sacrifice accomplished and His entrance into the sphere of power as head over all things to His Church made good. The same idea exactly appears at the opening of the Book of Acts. Luke says (vs. 1) "The former treatise I made, O Theophilus, of all that Jesus *began* both to do and to teach." The implication here is that in the second treatise Luke is continuing the story of the deeds and the word of Jesus, unseen, exalted and mighty. The Book of the Acts of the Apostles might well be called "The Acts of the Risen and Ever-living Christ," or, as Harnack used to say, "The Acts of the Holy Spirit," which comes to the same thing.

Another indication of this same solicitude is found in the controversy which arose over Paul's claim to be an Apostle founded

on his experience on the Damascus Road. Was *he* a witness to the Resurrection like the rest of the Apostles? In his thrice-repeated story of his conversion (Acts 9:3-7; 22:7-10; 26:12-15) he is very careful to make clear that while he was dealing with the exalted Christ as such, he was also dealing with Jesus—the same Jesus who was crucified, whom he was persecuting. In one of his greatest passages, Paul shows his intent to maintain the continuity between the Jesus of history and Jesus glorified in a most dramatic way. In the first chapter of Colossians (vss. 15-17), in one of the most daring Christological sections in the New Testament, he speaks of Jesus as the Son of God's love, the image of the Invisible God, the organizing principle, agent and final end of the Cosmos. So far we might think that he had forgotten completely the lowly Jesus of Nazareth, who was crucified between two malefactors, but note the next movement of the thought: "And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." The Apostle has not for a moment forgotten the historical Jesus or His shameful death on the cross, for his exalted position in the Kingdom of God is the outcome of His resurrection from the dead. Without the death, His ultimate position would have been impossible. It all hangs together and it all depends upon the continuity between the Jesus of history and the Cosmic Christ.

It is clear that Paul's conversion from Judaism to Christianity turned upon his acceptance of Jesus the Crucified and the Lord Messiah, who is the head of the Kingdom. When Paul once became convinced that the crucifixion was not shame, defeat and weakness but the supreme victory of holy love and the central revelation of God's goodness, he was no longer ashamed of the gospel (Rom. 1:16). He even went so far as to say "God commendeth His love toward us in that while we were yet sinners Christ died for us" (Rom. 5:8). The point, then, is that whereas in the New Testament men were engaged in proclaiming Christ as the exalted and victorious Lord of all life they were also eager to make it clear that this same Lord was identical with the Jesus who died. The concern with the historical is due to their clear insight into the truth that they had no gospel without the historical facts of Jesus

and they must always interpret their heavenly Lord, as Bushnell says, "in terms of the earthly story." And herein we find the explanation of the peculiar mystical quality of the New Testament whereby historical documents speak to us with a living voice. It is a living Christ they are depicting, not one dead and gone, who would be forgotten were it not for the surviving documents. Even as we read, the past becomes present. What He said, He says. What He did, He does. What He was, He is—and God is. So the New Testament becomes the bread of life to us, as He is.

THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 50 cents.

Published by the faculty of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

EDITORIAL STAFF

J. Gray McAllister, D. D., Editor-in-Chief
Ernest Trice Thompson, D. D., Book Editor
Edward Mack, D. D., Associate Editor
W. Taliaferro Thompson, D. D., Associate Editor
Howard T. Kuist, Ph. D., Associate Editor (Advisory)
Albert C. Winn, B. A., Business Manager
Albert E. Dimmock, B. A., Assistant Business Manager

In regard to general matters, articles and editorial business address the Editor-in-Chief; on business matters, subscriptions, etc., address the Business Manager; with regard to books and book reviews address the Book Editor.

In accordance with the general wish of our subscribers, subscriptions are continued unless discontinuance is requested.

Change of address, discontinuance, or failure to receive the Review promptly and regularly should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article. Union Theological Seminary and the editors do not assume responsibility for the views expressed by the contributors.

Address: The Union Seminary Review
Union Theological Seminary
3401 Brook Road
Richmond 22, Va.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D., D. Litt.
Union Theological Seminary, Richmond, Va.,
Book Editor.

I. THE BIBLE

THE RELEVANCE OF THE BIBLE. *By H. H. Rowley.* The Macmillan Company, New York. 192 pages. $1.75. This is a profound treatment of the relevance of Biblical truth to modern life. The author begins by noting a shift in emphasis in present-day Biblical scholarship from the "religion of Israel" to Old Testament theology. The supreme question is not the historic development of Israel's faith but the significance of that faith for our generation. The Bible is a religious book, and one's concern in reading it should be, What is God saying to *me* through it?

Dr. Rowley, however, does not abandon the results of other approaches to the Scriptures but "seeks to conserve all that is of worth in the fruits of every approach." He is seeking to combine the approach of criticism and devotion and to phrase the truth of both in ways understandable by modern man. He discusses the questions of inspiration, prophecy, the unity of the Bible and the use of the Bible. Then in three closing chapters he suggests the main lines of a Biblical theology in non-technical terms, dealing with the Biblical doctrines of God, Sin and The Person and Work of Christ. The entire book is characterized by broad scholarship (Dr. Rowley is Professor of Semitic Languages in the University College of North Wales), deep spiritual insight, theological aptness and an unusual facility in illuminating illustrations. If Dr. Rowley's critical positions should offend conservative readers, at least his book is a living testimony that one may be at once a thorough-going critic and a reverent soul; an untrammeled thinker and a devout worshiper. Anyone who can read the last two chapters without his soul being driven to its knees is dead either in "orthodoxy" or "in trespasses and in sins."

DONALD G. MILLER,
Union Theological Seminary, Richmond, Va.

A PREFACE TO BIBLE STUDY. *By Alan Richardson.* The Westminster Press, Philadelphia. 128 pages. $1.00. This is a stimulating little book, clear and concise in style, penetrating in thought, devotional in tone, seeking to lay down the lines of a satisfying approach to the Bible. "It aims at sending people back to the Bible to discover its riches and its saving value for themselves." It begins with an assumption of faith, that the Bible is "the channel of God's communication with men." The Bible is not merely a book about God, in which we have the record of man's highest thought of the Eternal; but it is a book through which God speaks directly and unmistakably to men now. The author's desire is to show men how they can hear God's voice through the Bible.

Canon Richardson accepts the main results of Biblical criticism, shows that in themselves they are not channels of faith, then tries to indicate how they may contribute to a fuller religious understanding of the Bible. Criticism as an end in itself he abhors. Criticism as a tool for aiding in hearing the voice of God in the Bible he reveres. His critical judgments, however, are at times overstated. For instance, "We know today with a high de-

gree of scientific accuracy what are the main literary sources behind the various books of the Bible." "We can arrange the books of both the Old and the New Testaments in their chronological order." "We can reconstruct the history of the Hebrew people or of the apostolic Church with reliable and even detailed accuracy." These statements seem to turn workable hypotheses into certitudes with undue ease. The author is reverent, however, and discusses many of the questions which are being asked about the Bible with sincerity and an evident desire to state the truth. And a man to whom truth is more important than theories is usually a pretty safe guide. The book closes with suggestions and a bibliography on how to run Bible study groups. The book is worth far more than its price and would make profitable study for any minister.

DONALD G. MILLER.

A CONSERVATIVE INTRODUCTION TO THE OLD TESTAMENT. *By Samuel A. Cartledge.* University of Georgia Press, Athens, Ga. 238 pages. $2.50. The majority of REVIEW readers are familiar with the circumstances surrounding the publisher's withdrawal of the original edition of Dr. Cartledge's *Introduction.* The present edition is a new edition only in that it comes from a different publisher and carries a new preface. In this preface the author forcibly answers many of the criticisms that were aimed at the character of the book. It would have been helpful if the ideas he merely sketches here had been considerably expanded.

Professor John Bright pointed out in a review of the original edition of this work that the author "shows how a man may be unbending in his loyalty to the inspired Word of God and at the same time a serious student, unafraid to receive truth from whatever quarter it may come. He points us the way to a true conservatism which is neither a rigid traditionalism nor yet in any sense a surrender to a homo-centric liberalism." It is a cause now for additional rejoicing that this thoughtful work has not been stifled by an intolerant criticism.

BALMER H. KELLY,
Union Theological Seminary, Richmond, Va.

BROKEN PILLARS. *By Harold Garnet Black.* Fleming H. Revell Company, New York. 129 pages. $1.50. This is a good little book on the ten commandments and their relevance for modern life. Each commandment is dealt with briefly but helpfully. The prologue sets forth the thesis that modern conditions are caused by "our widespread disregard of moral and religious principles." The epilogue reinforces the theme. Most Christians would agree with practically everything the book says, though there are occasional exaggerations and at least one erroneous quotation.

HARRY G. GOODYKOONTZ,
Denton, Tex.

IT ALL HAPPENED ONCE BEFORE. *By Roy L. Smith.* Abingdon-Cokesbury Press, Nashville and New York. 136 pages. $1.00. The brilliant editor of the Christian Advocate, Dr. Roy L. Smith, takes up the history of the Hebrews from the settlement in Palestine after the Exodus through the period of the prophets and sets it in the framework of our modern day, showing that so far as many of the events in these middle years of the twentieth century are concerned, "it all happened before." The five chapters around which he groups his material are titled, "The Birth of a Nation," "En Route to Empire," "The Coolidge Prosperity," "The First World State" and "The First World Crisis." The study of these ancient days

throws a world of fresh light upon the social, economic and political forces of the present age; and while there is a slight tendency to over-simplification in a few instances, this never detracts from the weight of the important truth which the author, in skilful literature-form, emphatically and often startlingly brings to his readers. It is a book to increase faith in the heart of the Christian worker today, for it shows him that the highways over which he is travelling have felt the feet of many similarly minded folks in other years.

CHARLES HADDON NABERS,
Greenville, S. C.

THE RELEVANCE OF THE PROPHETS. *By R. B. Y. Scott.* The Macmillan Company, New York. 227 pages. $2.50. For the student of the Bible who is aware of the immediate significance of the Hebrew prophets for our own time here is a work of great value. No one book, of course, can exhaust the relevance of the prophets, a fact which the author clearly recognizes, but Dr. Scott's book nearly lives up to its title. Moreover, *The Relevance of the Prophets* meets a long-felt need in an approach to the prophets and the prophetic literature from the standpoint of recent Biblical scholarship. Up to the present time the best literature available to the student has been the product of the so-called "Wellhausen-school" and its immediate successors, all or most of which treats the prophetic books as the foundation of Hebrew religion and the prophets as the initiators of a religious tradition or as exclusively social and ethical revolutionists. Dr. Scott, on the other hand, gives a fresh and convincing picture of the prophets as religious conservatives who, rather than inventing a tradition, called the nation back to loyalty to one already existing. In no sense does he discard all of the tenets of the "critics," but as he relates prophetic thought to the Covenant relationship and shows its place within the whole Old Testament picture he interprets these tenets from the conservative standpoint.

In a book so crammed with information and insight as to be almost crytic at times one inevitably finds occasional points of disagreement. But only a dull heart and a closed mind could fail to appreciate the wealth of fact and interpretation here. Dr. Scott's history of prophecy, his sketches of Israelite life in the prophetic period, his discussion of the prophets' "theology of history," will all be valuable for Bible students in leading them to the point where they hear the prophets speak not so much "of our age" as "to our age."

Dr. Scott has been for a number of years Professor of Old Testament Literature and Exegesis at the United Theological College in Montreal and at present is serving as Chaplain with the Royal Canadian Air Force. His scholarly equipment and his participation in the world conflict fit him well for the preparation of this book, which he describes as "an effort to show the importance of the prophets for religion today, and especially for the responsibility of religion in the struggle for justice, freedom and human solidarity."

BALMER H. KELLY.

SON OF MAN AND SUFFERING SERVANT. *By Edward A. McDowell.* Broadman Press, Nashville, Tenn. 216 pages. $2.00. Dr. McDowell is Associate Professor of New Testament Interpretation in the Louisville Baptist Seminary. He calls his book "A Historical and Exegetical Study of Synoptic Narratives Revealing the Consciousness of Jesus Concerning His Person and Mission." His thesis is that Jesus believed Himself to be both the

Son of Man of Daniel and Enoch and also the Suffering Servant of Isaiah. He makes a careful exegetical study of all of the Synoptics and finds that Jesus holds to this combined conception with complete consistency from the time of His temptation on through His whole life. He does not use material from the Fourth Gospel because of the critical debate concerning it, but he says that his conclusions are in complete harmony with the Johannine testimony. Dr. McDowell makes good use of both historical and textual criticism but always in harmony with evangelical theology. We welcome this book as another sign of an intelligent interest in the true picture of Jesus as He is presented to us in the New Testament itself. The work is one of competent scholarship but it is written in a style that will make it interesting and helpful to the average minister and even to the intelligent layman. We are glad to recommend it without reserve.

SAMUEL A. CARTLEDGE,
Columbia Theological Seminary, Decatur, Ga.

GOOD NEWS OF GOD. *By Canon Charles E. Raven.* Harper and Brothers, New York. 104 pages. $1.25. I agree with the reviewer of the Christian Century that every minister ought to buy this little book. Under the title occur these words: "Being eight letters dealing with present problems and based upon Romans I-VIII." The first sentence suggests the kind of fare that is ahead: "The world—our world of this fourth year of war—is suffering from locomotor ataxia." Chapter headings: God's Gospel and Our Need; The Failure of Science; The Failure of Religion; The Gift of Faith; The Fact of Christ; The Conquest of Evil; The Health of Man; The Purpose of God. Canon Raven, an old man now, writes with a sense of urgency. The Church and the world are in a bad fix and need to do some real thinking and some changing of ways. Dr. Raven has been one of the great liberal spirits of our era. He is at times too liberal for me but constantly I recognize in him a great Christian thinker whose message the world sorely needs. He doesn't like the too easy acceptance of Barthianism; he is alarmed by the continued obscurantism of religious leaders. I found numerous points of disagreement but this book made me search my soul and meditate as few books have done. It is a little book, but a great one.

HARRY G. GOODYKOONTZ.

PAUL FOR EVERYONE. *By Chester Warren Quimby.* The Macmillan Company, New York. 176 pages. $2.00. The author writes from the experience of a professor, a staff writer for the Christian Advocate, an author of several books and a pastor in the Methodist Church. His book is a topical rather than a chronological presentation of the life and work of Paul. The book strives to be brief and non-technical, so many of his statements must be unsupported by any evidence. When he does give evidence for a position he favors he does not give it for the position he rejects. In his criticism and his theology he seeks to follow a middle-of-the-road position between conservatism and radicialism, so there will be many points at which his book will please neither conservative nor radical. He finds considerable conflict between the Epistles and Acts. He accepts nine of the Epistles (rather definitely rejecting Ephesians and the Pastorals) and he does not hesitate to split up several of those, such as Romans, II Corinthians and Philippians. He characterizes much of Paul's thought as "water under the bridge," "crude" and "weird." The reviewer cannot help wondering if Paul himself might not have used some of those descriptions to characterize some of Quimby's interpretation of Pauline thought! We cannot recommend that this

book be placed in the hands of "everyone" in the Southern Presbyterian Church though we believe that the discriminating reader will find much of interest and profit in it.

SAMUEL A. CARTLEDGE.

WE PREACH NOT OURSELVES: An exposition of First Corinthians. *By Gordon Poteat.* Harper and Brothers, New York. 185 pages. $2.00. This is a book worth reading and one that will suggest how many of the teachings of this epistle may be applied to life today. Dr. Poteat's objective was to demonstrate how one who cannot accept the Bible as the word of God in the old, authoritative sense may still preach the Bible and satisfy the hearts of people who long for a word from God. In spite of the excellence of what he has written, we question whether he has made his point. We note that for his project he takes an epistle largely concerned with social and moral questions. He finds in Paul a wise Christian teacher, one who had many deep insights into the truth. Then Dr. Poteat, also a wise and spiritual Christian, selects from the insights of Paul some of those which he thinks are of abiding worth and applies these to our present life, discarding others as only the "husks of the grain." On this basis the Bible will be found to be a very wise book, containing much that is true for us which the spiritually minded Christian can apply but falling short of being the word of God to man. The authority becomes the individual's apprehension of the truth. The project may not convince but nevertheless Dr. Poteat has written a book which is well worth reading and one which will suggest to the preacher who does accept the Bible as the word of God that it has a vital application to life today.

JAMES E. BEAR,
Union Theological Seminary, Richmond, Va.

THE COMFORT OF GOD. *By Harold J. Ockenga.* Fleming H. Revell Company, New York. 287 pages. $2.50. Dr. Ockenga here does for Second Corinthians what his volume, *Every One That Believeth,* did for Romans. In thirty-one expository sermons or addresses the rich contents of this epistle are presented with clarity of expression and spiritual warmth. The units of exposition are from one to twenty verses. The author really unfolds the meaning of the text and does not simply present a running paraphrase. This book is a good example of the presentation of gospel truth which "conquers sinners, comforts saints."

JAMES S. ALBERTSON,
Bethesda, Md.

THE TRIUMPHS OF FAITH. *By G. Campbell Morgan.* Fleming H. Revell Company, New York. 192 pages. $2.00. This latest book of the justly famous Bible expositor is a series of seventeen studies in Hebrews 10:37 to 12:3, concluding with a chapter on, "Faith in the Present Times." The substance of the book was originally delivered as lectures, no doubt in war-stricken London. It is a fine example of preaching to the times and yet to all times. There is little direct reference to the present situation but one can easily see that the author's whole purpose is to help people "see God in Christ, and then look at the times."

JAMES S. ALBERTSON.

MORE THAN CONQUERORS: An Interpretation of the Book of Revelation. *By W. Hendriksen.* Baker's Book Store, Grand Rapids, Mich. 3rd Ed. 285 pages. $2.25. Dr. Hendriksen is Professor of New Testament Literature in

Calvin Seminary and has written an exposition on this difficult book which can be grasped by a layman, so clearly and simply is it expressed. The author sees in Revelation seven parallel sections, each spanning the time from the first to the second coming of Christ. Rooting the prophecy in the events of the first century, he nevertheless feels that the events of that day are typical of all similar events. For example, the Beast is the persecuting Roman Empire, but that Empire is typical of all political organisms which are hostile to God and his Church. The exposition is Biblical and the author is convinced that its key is to be found in the Old Testament background. He argues the views he holds from the Bible, and the "Berean Christian" can test for himself whether these things be true or not. Doubtless no one will agree with all of his interpretations yet it is a book well worth studying for its collected material and its insights.

JAMES E. BEAR.

PROPHECY ON PARADE. *By W. C. Nabors.* The Destiny Publishers, Haverhill, Mass. 292 pages. $3.75. A business man who is a student of the Bible (and of the Great Pyramid) and a convinced Anglo-Israelite republishes a series of articles written from 1940 to 1944 in which he relates the present world events to the fulfilment of prophecy. Mr. Nabors believes we are now in the midst of the "judgment of the Nations" (Matt. 25) and that Christ will return on March 5, 1945, to "sit on the throne of his glory." This book may be of interest to those who revel in prophetic numbers and are convinced Anglo-Israelites. For others it will be a waste of time.

JAMES E. BEAR.

LIGHT FOR THE WORLD'S DARKNESS: Addresses delivered at the Second New York Congress on Prophecy, 1943. *Edited by John W. Bradbury.* Loizeaux Brothers, New York. 254 pages. $2.00. Here are twenty-five addresses delivered by nineteen men, the majority of whom at least are leaders of Dispensational Premillenarianism. Dallas Theological Seminary in Texas has three spokesmen. A majority of the speakers are members of the Baptist church. The addresses are along the usual Dispensational line,—God's purpose for Israel and the Church and the character of our day as evidence of the imminence of the Second Coming.

JAMES E. BEAR.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS FOR 1945. *By Earl L. Douglass.* The Macmillan Company, New York. 383 pages. $1.50. Dr. Douglass is the pastor of the Summit Presbyterian Church, Germantown, Philadelphia. He has written eight of the annual volumes of the Snowden lessons and it is fitting that his name should now be included in the title. Those who have used former volumes will need no introduction to this one. Dr. Douglass gives about eight pages to each lesson, so the treatment is a rather full one. It includes the printed text, a lesson plan in outline form, a commentary on the lesson text, suggested questions and topics for discussion and hints for teachers. A judicious use of italics and bold-faced type makes the volume easy to use in teaching the lesson. The theological approach of the author is that of an intelligent conservatism. He quite wisely refrains from going into problems of a critical nature in lessons for the average layman. We recommend this as one of the finest of the annual volumes on the Sunday School lessons.

SAMUEL A. CARTLEDGE.

THE WESTMINSTER DICTIONARY OF THE BIBLE. *By John D. Davis, revised and rewritten by Henry Snyder Gehman.* Westminster Press, Philadelphia. xii and 658 pages and 16 plates. $3.50. For many years the Davis Bible Dictionary has been regarded as one of the most valuable aids for pastors and teachers. The publication of the *Westminster Dictionary of the Bible* will be welcomed not only by all who have used the older work and profited thereby but by some one who regard the Davis work as somewhat outdated. For while this cannot properly be called a revision of Dr. Davis' great work, it is squarely in its tradition, preserving its most attractive features and values. Thus its aim is still the aim stated in the first edition by Dr. Davis,—"to furnish a thorough acquaintance with things Biblical." Again that it is essentially a "conservative" Dictionary will be questioned by very few. Like its antecedent it is written in easy and informative style, enhanced by attractive format.

But while the best features of the old have been kept, the additions, changes and corrections deserve greater attention. Dr. Gehman has brought to this work wide scholarship and information. Thus the reader will find that the *Westminster Dictionary* is more comprehensive in scope, drawing upon the tremendous advances in archæology and Biblical studies since the turn of the century. The discriminating student will also welcome the author's fair discussion of points on which scholars are still disagreed.

An improved system of pronounciation, a reasonable chronology, accurate etymologies, a series of new and authentic maps prepared by Georges Barrois and Hal and Jean Arbo, and the inclusion of material hitherto available only in scientific journals, make this one of the most significant publications in recent years. In short the reviewer regards this as a real "must" for Bible students.

B. H. KELLY.

II. THEOLOGY

ATTACK UPON "CHRISTENDOM." *By Soren Kierkegaard.* Translated by Walter Lowrie, Princeton University Press, Princeton, N. J. 303 pages. $2.50. This volume contains Kierkegaarde's pamphleteering attack upon Christendom. As such it is one of the most important of Kierkegaard's works to be translated into English. In this significant book we have the record of the final conflict between Kierkegaard and the established Church of his day. Because there is grave danger of the book being misunderstood, we need to approach it with an understanding of the whole situation which produced it.

The reading of this violent book should not be a man's first acquaintance with Kierkegaard. To see this book in its setting we need to have walked with Kierkegaard in those great books in which he works out his positive faith. In particular we need to have read *Sickness Unto Death* and especially *Training in Christianity.* It is in this latter book that Kierkegaard works out his theme that following Jesus must involve following him in his humiliation. It is here that Kiergegaard wrote, "Take away the possibility of offence, as they have done in Christendom, . . . and then Christianity is done away with, for it has become an easy thing, a superficial something which neither wounds nor heals profoundly enough" (p. 139).

We shall not understand this book unless we realize that it is an attack that comes from within the heart of the Church. Kierkegaard is not attacking Christianity but Christendom, i. e., the whole established order of Christianity in Denmark. And he is attacking "Christendom" because he is aware of the vast chasm between what he understands Christianity to be as defined in the New Testament and what he sees passing as Christianity in

the Denmark of his day. The peculiar significance of Kierkegaard's attack is that it is from *within*. At times the Church is called in question by those who stand completely outside the Christian system. In this case the Church may be judged by ideals which are foreign to the real source of her life. The opposition to her may center in the opposition of the world to the corruptions of the Church. But it may also center in the opposition of the world to a philosophy of life that is truly Christian. It is a far more serious matter when the established order of the Church is called in question from within. This is the judgment of the Church that may proceed from the Christ who is the Lord of the Church.

In estimating Kierkegaard's attack we need to understand something of the difference between "Christendom" as it existed in Denmark a hundred years ago and the situation in America today. The Church in Denmark was state supported. The priests were paid by the State with money collected through the power of taxation. In Denmark, membership in the Church was practically coextensive with the whole population. The conception of the Christian body as made up of a minority who had entered the Church by a definite decision based on a religious experience was almost lost in Denmark. And the Christianity of Denmark a hundred years ago was not disturbed by the great missionary movement which in other places interpreted Christianity in terms of sacrifice.

Unquestionably Kierkegaard goes too far. In this book he writes as pamphleteer. His statements run to exaggeration. He fails to qualify them or balance them. He is not without a touch of bitterness. He uses sarcasm in a devastating manner. He fails to recognize the good which must have been in the established order of his day. The light of the presence of Christ had not wholly departed from His Church. But Kierkegaard's milder attacks had failed to arouse the Church. This was his supreme and final effort. In it he faced the religious leaders of his day, as Jesus faced the scribes and Pharisees. And the language of Jesus as he faced the Pharisees is not lacking in invective and in denunciation.

Fundamentally Kiergegaard insists that that which passes for Christianity in Denmark is not Christianity but a fundamental distortion of Christianity in which the whole note of Christianity as a way of offense has been lost. He asserts that "official Christianity, the official preaching of Christianity, is in no sense the Christianity of the New Testament" (p. 24).

We must recognize the differences between the Protestant Christianity of America and the "Christendom" which Kierkegaard faced. But we should be very foolish if for this reason we failed to hear the message of Kierkegaard, if we failed to see the bearing on our Christianity today of Kierkegaard's protest against the great illusion that a comfortable, complacent Christianity can be identified with the Christianity of the New Testament.

This is not a book for men to read who stand outside the Church and enjoy seeing the Church laughed at. It is not a pleasant book for preachers to read but it will be a profitable one. If we follow Jesus far enough we are apt to come to the place of a cross. And if we have not entered with Jesus into the fellowship of His sufferings, we may not be prepared to reign with Him in glory.

HOLMES ROLSTON,
Charlotte, N. C.

THE CONCEPT OF DREAD. *By Soren Kierkegaard.* Translated by Walter Lowrie. Princeton University Press, Princeton, N. J. 154 pages. $2.00. I read this book immediately after reading *Attack Upon "Christendom."* It is difficult to believe that both books came from the same man. But a man ought not to read the *Attack Upon "Christendom"* unless he has first walked

in a spiritual pilgrimage with Kierkegaard in his earlier works. *The Concept of Dread* is an attempt to deal from the point of view of psychology with the feeling of dread which is found in human life. As Kierkegaard says, "What has been expounded . . . in this book is what might psychologically be called the psychological attitudes which freedom assumes toward sin, or the psychological states approximating sin." Kierkegaard really developed a psychology of religious attitudes many years before the study of the psychology of religion became a popular study. His theme in this book is that dread is possible only to a man and is possible to man because he combines in one personality the union of spirit and body and the union of freedom and responsibility. Dread is the shadow that is cast on human life because man is a being of eternal possibilities either for good or evil. The book as a whole is difficult reading, but the reader is rewarded by brilliant flashes and by profound insights which will give it a permanent place in the attempt of man to analyze his religious feelings.

HOLMES ROLSTON.

A FAITH FOR THESE TIMES. *By William Ragsdale Cannon.* The University of Georgia Press, Athens, Ga. 93 pages. $1.25. This little book of six theological essays is of mixed quality. The first half of the book is first-rate theological writing. The mood of this portion is dogmatic or prophetic. Its theology is largely that of the Word, i. e., Crisis theology. Religion is essentially supra-historical, supra-sociological, supra-psychological. It is revealed. Revelation is contrasted with discovery and is declared to be "more than the record of past events. It is a witness to the eternal significance of what those events stand for and to the living Power which made them possible and which continues to operate in life and experience. Revelation is the self-disclosure of the personality and will of the living God." In this section one could wish that the author had made a more careful distinction between personal and individual religion. The second half of the book, which deals with such questions as the nature and existence of God, the nature of man and the nature of Christ, is without distinctive theological merit. The book is worthwhile because of the quality of its first three essays.

CHAS. F. MCRAE,
Hampden-Sydney College, Hampden-Sydney, Va.

THE CRISIS OF FAITH. *By Stanley Romaine Hopper.* Abingdon-Cokesbury Press, Nashville and New York. 328 pages. $2.75. This is the first book of a new and promising writer. The starting-point of the book is the breakdown of modern culture, a breakdown which is so obvious to all that it can well be assumed as one of the starting-points of modern thinking. Dr. Hopper set himself the all-important task of searching out the causes of the breakdown of culture. His book is divided into two main parts. In the first he seeks to trace the way in which our history has discovered to us our impotence apart from God. In the second he seeks to trace the breakdown of thought, the way in which our reasoning discloses to us our impotence apart from God. On the whole, the analysis of the book is sound. Dr. Hopper knows that the basic failure of modern culture was its refusal to be humbled, its refusal to find the center of its life in God, not in man. He knows that the Renaissance failed because it appealed to "the dignity of man, to the rights of the individual, to freedom, to man's creative responsibility in history, to brotherhood, and to the world as a tangible reality in space and time" *and did not recognize these notions as Christian.* He knows that we cannot maintain in the modern world our Christian heritage apart from the rooting of our society in Christian convictions.

In its positive message the book is sound in its laying hold of the revelation of God in Christ—in His incarnation, His death and His resurrection—as the Archimedean point at which the light of God falls on the life of man. The failure of the book lies in its lack of simplicity of thought and clarity of expression. The author has prepared himself for his task by drinking deeply at the sources of life's renewal but he has not as yet reached that maturity of thought which will enable him to express his profound thinking in simple and effective language.

HOLMES ROLSTON.

HIGHROADS OF THE UNIVERSE. *By J. Glover Johnson.* Charles Scribner's Sons, New York. 316 pages. $2.50. It is a pleasure to commend this most readable book. It is an excellent introduction to Christian philosophy and presents the Christian faith as the strongest force at work in the world (with 600,000,000 adherents) and the strongest force for the future improvement of civilization. The book is a running account of the author's thorough examination of the application of Christianity to all human living from its origin to the present time. If you think this cannot be done in 316 pages, just read what this young man has done! The author, a native of Alabama, is head of the department of Religion and Chaplain of the Mount Hermon School in Massachusetts. After graduating from Alabama Presbyterian College and Mercer University he attended and graduated from the Southern Baptist Theological Seminary and Yale Divinity School and took up his present work in 1936. In this his first book he directs our attention to the personality and teachings of Jesus as sufficient to form the foundations for building a new world adequate to all the powers and worth and dignity of the human personality. This he does in three sections: I. In the Realm of Science, to show what the findings in science mean to religion; 2. In the Realm of the Spirit, to review the broad areas of contemporary religions and religious thought and show the uniqueness of the Christian philosophy; 3. In the Realm of Social Progress, to show the need for working together, with racial respect and in vocational harmony, for the cause of universal peace. The book is made the more valuable by an eight-page bibliography, three pages of Biblical references and an eleven-page index.

ROSWELL C. LONG,
Greenwood, S. C.

THE CONSTANT FIRE. *By Allan Knight Chalmers.* Charles Scribner's Sons, New York. 172 pages. $2.00. The author is minister of Broadway Tabernacle in New York City and both by his experience and by his reading is well acquainted with the trends and attitudes of our day. He refuses, however, to allow the present situation to make him a pessimist or to allow present trends of thought to drive him from his own liberal position. In this book he calls for "a stubborn faith for this day." The title of the book is poetic but its message is like a draft that, directed upon the smoldering embers of faith, should fan them into a white flame. This is a book that will please those who are dissatisfied with the Barthian viewpoint. All who read it with an open mind will find a challenge in it and those who believe in a God of love will find it of genuine help.

D. P. MCGEACHY, JR.,
Clearwater, Fla.

CAN WE STILL BELIEVE IN IMMORTALITY? *By Frederick C. Grant.* The Cloister Press, Louisville, Ky. 149 pages. $2.00. The author's treatment of the belief in immortality is scholarly and affirmative of the essential Græco-Christian view. The scope of his treatise is in the statement of his purpose:

"It is the purpose of this book to examine the traditional form of belief in life after death, to distinguish between what is essential and what is transitory in the formulation of the doctrine, and to enquire whether or not or in how far a true reading of modern science and philosophy makes necessary either the abandonment or modification of the belief." The author disengages the Christian belief in immortality from a too materialistic and rationalistic support and content. "It is," he says, "a spiritual experience, not a process of logical proof, that underlies the Christian belief in immortality." Some will feel that in his treatment of the belief in immortality the author dealt scantily with the tragic fact of death and that he defers too often to the methods and range of the natural sciences, i. e., that he has accommodated himself too largely to the American mood which is pragmatic rather than dogmatic. The book, however, will be of help to all whose minds are disciplined and thoughtful.

CHAS. F. MCRAE.

THE CROSS AND THE ETERNAL ORDER. *By Henry W. Clark.* The Macmillan Company, New York. 314 pages. $2.50. While many are concerned with the relation of Christ to world order, it is good to be reminded of the central figure of Christian thought in His wider frame of reference. Dr. Clark, an English minister and educator, gives his book the subtitle, "A Study of Atonement in its Cosmic Significance." The Cross is rightly viewed from the standpoint of God, that is, from a point outside human history. God's viewpoint is objectively revealed in the New Testament. Here Christ is presented as Creator, as immanent and as Redeemer. "Christus Creator" provided the dynamic by which initially all creation came to life. It was intended that all God created, including man, should finally return to its starting point. Man, however, through free choice elected to live in and from himself, thereby posing "God's Problem in Redemption," how to requicken in humanity the new vision of its appointed end and the new power to return to God. The instrument of creation, "Christus Creator," is also "Christus immanent," God's appeal to man from within.

Appeal alone was not sufficient to turn the life-movement of humanity from itself. A new life-dynamic was needed to defeat the usurping cosmic force of sin. This divine creative life was delivered by the incarnate "Christus Redemptor" at His death upon the Cross. It is this new dynamic which Christ the Redeemer offers to all who by faith are willing to exchange their personalities for His. In His Resurrection Christ received again the divine creative life and power which he had temporarily surrendered for the defeat of sin. He reigns with God the Father until, in the "final fact" of the eternal order, there is a "home-coming of the world-process to God when God the Son brings it safely and triumphantly back, its former disasters undone" (p. 307). This vindication of Christ, it is suggested, may be the meaning of His "second coming." In any case, the victory of the Son in the order of history leads to the "final fact of the final fact" in the eternal order, "the oneness of the Son with the Father, realized by redeemed humanity as never before" (p. 312).

Dr. Clark accepts the classification of his view as "vitalism," although he prefers the phrase "evangelical mysticism." He asserts that this cosmic interpretation of the Atonement is implicit in the New Testament. Greek theology under Clement of Alexandria and Origen missed the full implications by stressing too exclusively "Christus immanent," while Latin theology under Tertullian and Augustine, fascinated by Roman legalism, emphasized too zealously "Christus Redemptor." Current theories of the Atonement are also considered inadequate either because they substitute human analogies

for cosmic relationships or because, as in the case of "orthodox" vicarious, substitutionary views, there is an underlying " 'heresy' in disguise" of "tritheism" (pp. 277-278).

The claim is made that Dr. Clarke's thesis gives a clearer understanding of Christ's deity, of the necessity for His death, of the relation between the Cross and the Resurrection, of God's wrath and pardon and of the centrality of the Cross in man's spiritual history as well as in the story of cosmic redemption. The author urges also that his suggestions lead to a theology which is at once philosophical, evangelical and evangelistic. The minister or theologian who follows this rigorously conceived and closely knit argument will receive illumination and help. There will be disappointment with aspects of the presentation especially as touching Revelation, Sin and the relation of the Eternal Order to world order. Many serious students of contemporary theology will want to know CHRIST AND THE ETERNAL ORDER. As C. H. Dodd rightly states in the Foreword, it is a book in which there is "both stimulus to thought and fresh illumination upon its great theme, and, what is more, the touch of a wise and deeply devout spirit."

PAUL LESLIE GARBER,
Agnes Scott College, Decatur, Ga.

III. PHILOSOPHY

NATURALISM AND THE HUMAN SPIRIT. *Edited by Yervant H. Krikorian.* Columbia University Press, New York. 382 pages. $4.50. We have had collaborative volumes of essays by realists and idealists. In this book of essays by fifteen scholars the naturalists seek to present a united front. Their common purpose is to show that the supernatural is unnecessary to fulfill the needs of man's spirit and that in democracy and the scientific temper of mind lie the chief hopes of building a better world. In the opening essay John Dewey, aged but still vigorous, takes Christian and idealistic writers to task for blaming the evils of our present world situation upon modern naturalism. On the contrary, he writes, naturalism is the one philosophy that appeals frankly to those "natural agencies, cultural, economic, scientific and political, by which a more humane and friendly world can alone be built." In his zeal this distinguished philosopher seems to forget that most of the impulses towards a humane and friendly world have come from Christianity which is certainly a religion of the supernatural. Professor Dewey cites Aristotle and Spinoza as among the distinguished ancestors of present-day naturalism. Yet he must be aware that the former gave us the cosmological argument and that the latter's God with His infinity of attributes is one of the most transcendant conceptions of Deity ever formulated.

In a similar vein Professor Sidney Hook is much concerned to show that democracy requires no supernatural warrant or theological dignity of man but is simply to be judged by its ability to produce freedom, security and co-operation and to fit into human nature as we know it. He defends the philosophy of democracy in brilliant fashion but fails to recognize the leading role played by historic Christianity in awakening men's desire for freedom, justice and equality of treatment. Professor Lamprecht in his essay seeks to show that religion and naturalism are thoroughly compatible. He holds to the view that even if we give up belief in God as a supreme Person or as the timeless ground of the temporal world, as we must if naturalism is true, we can still think of God as an ideal or recognize that "we human beings have supreme values to cherish and noble ideals to pursue." Is Mr.

Lamprecht clearly aware that most of these ideals have grown up in the nurture of theistic conviction? For naturalism no religion has finality or authority over the whole of life. Religion ought to be "the ornament of a rich life, not the driving passion of a fixed commitment." But what of the historic proofs of a Creative Intelligence? Professor Lamprecht, like many philosophers, seems to think that nothing has happened in the theological world since the days of Hume and Kant. The only present-day theist whom he mentions is A. E. Taylor. When he concludes that there is as yet no sufficient empirical evidence for the theistic hypothesis, one wonders if he would reject man's entire experience of truth, beauty, goodness, friendship, love and worship as "empirical evidence." Unfortunately for his case, he gives no criteria as to what constitutes evidence.

In somewhat similar fashion, the other contributors endeavor to show that naturalism can find a place for man's interest in knowledge, his esthetic experience, his moral values, his self-consciousness and his historical perspective. For contemporary naturalism no longer believes that nature is cruel and hostile and in place of the old materialistic categories of space, motion and force has put the more flexible categories of event, relation and quality. Order, purpose and value are recognized but they are seen as derivative. Some naturalists, like Frederick Woodbridge, even see much evidence of teleology in nature, yet deny conscious design.

The naturalism displayed in this book has certain grave weaknesses. It has no united front. There is little in common between the evolutionary functionalism of Dewey and the poetic materialism of Santayana save their distrust of supernaturalism. As two of the contributors, Professors Costello and Randall, admit, Nature is a very ambiguous term. Then there is the contradiction between rejecting the reductionism of materialism and yet failing to admit emergence or creative synthesis in the world. Finally, it is a non-explanatory philosophy. It may be the ascendant philosophy of our universities at the moment, as Professor Larrabee thinks, and it may even be a strong current in American life. But we cannot believe that man will long be satisfied with a world view that has no explanation whatever of the origin of things, of nature's orderly ways, of the marvellous intricacy of the atom and the human brain, of the beauties of nature and the works of genius, of the ascent of life and the march of ethical progress culminating in the Sermon on the Mount. Rejecting the supernatural for obscure reasons which they never make clear, these philosophers have nothing to put in its place. They are like men who look at the wide world through a narrow keyhole and are surprised to find that they can see so little. Surely scientific method and logical analysis are not the only avenues to truth.

D. Maurice Allan,
Hampden-Sydney College, Hampden-Sydney, Va.

Slavery and Freedom. *By Nicholas Berdyaev.* Charles Scribners Sons, New York. 271 pages. $2.75. "The entire world," says Berdyaev, "is nothing in comparison with human personality, with the unique person of a man, with his unique fate." Here in a sentence is the theme of his book. Moreover, this volume, he tells us in the introduction, embodies his "whole way of looking at life from a philosophical point of view."

Personalist philosophy means for Berdyaev existential philosophy. We are not surprised, therefore, to find the meaning of the term 'personality,' as he uses it, somewhat elusive: "Personality is the universal in an individually unrepeatable form. It is a union of the universal-infinite and the individual-particular . . . a subject and not an object among other objects

. . . an axiological category, a category of value . . . the triumph of freedom over the world's slavery . . . not a substance but an act, a creative act . . . not being nor a part of being . . . cannot be identified with the soul." In fine, "personality is a paradox to rational thought."

Berdyaev's discussion of personality is followed by a brilliant and exhausting analysis of the various forms of slavery which rob a man of his freedom and thus balk his achievement of personality. These slaveries are due more to man's psychology than to his physical environment. It is the enchantment rather than the forceful imposition of slavery to which he succumbs. Fundamental is the lure of ontology which enslaves man to being, reversing the personalist axiom that "personality is more primary than being." Man may also become a slave to God, nature, society, cultural values and even to himself. Moreover, as a social being he is endangered by the lure and slavery of sovereignty, war, nationalism, and either the aristocratic or the bourgeois spirit. On the other hand, in reaction to one or more of these he may fall victim to the lure and slavery of revolution or of collectivistic utopias. Finally, as an individual, he is drawn by the erotic lure and slavery of sex and by an aestheticism which makes him a thrall of beauty, art and nature.

The slavery of man is his sin, his Fall. His spiritual liberation will come, in the first place, as a victory over the fear of life and death. But his greatest victory will be emancipation from the slavery of history. This, however, must be sought not within history itself but in metahistory; not in cosmic nor historical time but in existential time; and not as an act of God alone but as a "divine-human action." Man's hope is thus "an active-creative eschatology."

If this cursory review suggests something of Berdyaev's depth and originality, it fails entirely to intimate his learning and sincerity. Described by the late William Temple as "one of the most important authors of the time," he is eminently worth the discipline of reading him. Students of the dialectical theology in particular will find in him an excellent philosophical orientation.

JOHN NEWTON THOMAS,
Union Theological Seminary, Richmond, Va.

DOOM AND RESURRECTION. *By Joseph L. Hromádka.* Madrus House, Richmond, Va. 122 pages. $2.00. To read this little book, which was delivered in substance during Sprunt Lectures Week at Union Seminary last year, is to tour the European mind under the guidance of one who has himself been called "the leading Protestant mind in Central Europe." Training in four continental universities outside his native Czechoslovakia and in the United Free Church College of Edinburgh, a professorship in the University of Prague, the Vice-Presidency of the Federal Council of Churches of Czechoslovakia, escape from the Gestapo in 1939, followed by four years of opportunity for more detached reflection on the campus of Princeton Seminary, have prepared Joseph Lukl Hromádka uniquely for the task he here essays.

Dr. Hromádka's method of conducting the tour is as happily suited to the purpose as is the leader himself and adapts the book to the intelligent layman without any sacrifice of scholarship or depth. We are introduced in succession to four brilliant and perceptive European thinkers whose intellectual and spiritual biographies mirror the mind and herald the doom of contemporary Western civilization. In the gloomy forebodings of Dostoyevski, the great mid-nineteenth century Russian novelist, in the growing distress of Thomas Masaryk, the Woodrow Wilson of Czechoslovakia,

in the deeper pessimism of Emanuel Rádl, colleague of Masaryk and Hromádka in the University of Prague, and finally in the dismal portrayal of Western Christianity by the Swiss theologian, Karl Barth, we are confronted with the real tragedy of which the present war is only the cardinal symptom. The author's thesis, confirmed and illustrated by these thinkers, is that the doom of Europe was sealed when she bartered the absolute for the relative. An intelligensia indifferent to the truth, a society bereft of moral imperatives, a Church with no authentic word from beyond the realm of human reason—these are the omens of collapse.

Hromádka is far more prophetic of doom than of resurrection. One turns expectantly from his account of Barthianism to his final chapter only to read its rather uninspired recapitulations with a distinct sense of anti-climax and to close the book with the feeling that it ends before it is finished. On the third from the last page we are assured that "the fragments and crumbs of our broken civilization . . . are cornerstones of a magnificent cathedral," but that is scant comfort after a hundred pages of insistence that "the cathedral of common norms and ideas, standards, and hopes disintegrated from within." The real hope of resurrection seems to be found in the Barthian theology. "And now, at the bottom of our abyss, the glory of Christ shines as the only refuge for homeless wanderers and as the only integrating, unifying force of the new civilization—the Risen Christ creates deep convictions, loyal devotions, responsible freedom, and burning love for the lowliest and loneliest of human society, and revives and assimilates fragments of the old civilization."

The Theology of Crisis, then, will not stop with plucking a few brands from the burning but will somehow put out the conflagration, saving civilization as well as the individual. *But how?* The answer to that question requires far more elaboration than is given in this volume. Let us hope that Dr. Hromádka and Madrus House will present it in a second volume which will redeem the unfulfilled promise in the title of the first. For, after all, our quarrel is not with the book but with the title. As a readable and searching delineation of the destructive elements in Western civilization it is in our judgment unexcelled. We commend it with enthusiasm and salute Madrus House upon its auspicious entry into the field of publishing.

JOHN NEWTON THOMAS.

IV. ETHICS

THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS: A Vindication of Democracy and a Critique of its Traditional Defense. *By Reinhold Niebuhr.* Charles Scribner's Sons, New York. 190 pages. $2.00. Here is a book that every thoughtful American should read. We believe in democracy and we believe in and hope for a better world society based on democratic principles. We are Children of Light. The Children of Darkness have no such vain dreams. They, as individuals and groups, are motivated by self-interest and care nothing for the common good. Dr. Niebuhr is eager to have the Children of Light face the difficulties of a democratic society. We value democracy because it is the seed-bed of creative freedom bringing forth new and better ideals and forms. But at the same time we must recognize that self-interest, which is common to all individuals and groups, and the force of traditional forms and particular expressions of human life make any change into a universal society extremely difficult. For any democratic achievement among those who must differ in experience and viewpoint a spirit of humility and toleration is necessary. There should be humility,

for we are all blinded by pride and affected by self-interest. There are none righteous, so all should be humble. Democracy's real danger comes from the conflict of various groups of idealists "who profess different ideals but exhibit a common conviction that their own ideals are perfect."

JAMES E. BEAR.

THE PREDICAMENT OF MODERN MAN. *By D. Elton Trueblood.* Harper and Brothers, New York. 105 pages. $1.00. For a brief and accurate analysis of civilization's critical problem and a clear statement of the solution it would be difficult to find a better volume than this. Affirming that the war is a symptom of man's deep-lying malady and not the malady itself, Dr. Trueblood attributes the present world catastrophe to man's failure to match scientific and technical skill with moral discipline and spiritual aims. Examining the mistaken and inadequate solutions that are being proposed, the author demonstrates the failure of Power Culture as exhibited in Nazi Germany and proceeds to challenge the theory, all too prevalent in America, that the ethical system of Christianity can be maintained without the supporting foundation of the Christian faith. Individual religion holding aloof from the Church is also demonstrated as utterly inadequate to stand against the evil forces of the modern age. A re-affirmation of the Christian faith and the formation of a redemptive society within the Church is the solution that is proposed. He is a dull reader indeed in whose soul this book would strike no fire.

MARION A. BOGGS,
Little Rock, Ark.

THE QUEST FOR MORAL LAW. *By Louise Saxe Eby.* Columbia University Press, New York. 264 pages. $3.25. Passing in review the great ethical teachers of the world, from Confucius to William James, the author presents a valuable summary of what man has achieved in his quest for moral law. The teachings of Gautama, of Socrates, of Aristotle, of Jesus, of Thomas Aquinas, of Spinoza, of Immanuel Kant and of the modern utilitarians and pragmatists are examined and appraised. With the historical section of her work completed and the data assembled the author proceeds in the second section to the discussion of the great unfinished task: that of establishing ethics as a recognized and authoritative science. Under the threefold division of Operative Laws, Regulative Principles and Normative Principles some twenty-two ethical principles are listed as having achieved the status of moral law. Many unsolved problems, however, still remain. A reliable ethical method, as in other sciences, must be developed. New discoveries in the field of Endocrinology have an important bearing. The aim of ethics and its transcendent importance must be defined and recognized. We have in this volume not only an excellent textbook on Ethics but also a resounding challenge to teachers and religious leaders to undertake with zeal and thoroughness the task of lifting ethics into the field of an established science and of directing man's energy toward moral and ethical progress.

MARION A. BOGGS.

MUST MEN HATE? *By Sigmund Livingston.* Harper and Brothers, New York. 344 pages. $2.50. This is a scholarly, complete and absorbingly interesting treatment of anti-Semitism by an outstanding lawyer. The author explodes theories, banishes half-truths and throws light on many a dark question concerning the Jew and his history. Anyone holding prejudices against the Jews will have a very difficult time living with such prejudices after having read this book. While the Jew is not deified by Mr. Livingston he

does point out very forcefully the tremendous contribution which the Jew has made to human progress and the splendid loyalty which Jews throughout the world have manifested to their chosen countries. The writer clearly shows that the Jew is different from others only because he has so long been treated differently, is inclined to be clannish because for centuries he has been forced to live in ghettos, and has a tendency to become a merchant only because other vocations have been closed to him. All who are interested in truth and justice will welcome this book.

C. LOGAN LANDRUM,
Macon, Ga.

BLIND SPOTS. *By Henry Smith Leiper.* Revised edition. Friendship Press, New York. 146 pages. $1.00; paper, 60 cents. One of life's strangest paradoxes is that people who are otherwise good and generous may have certain moral or social blind spots. Dr. Leiper shows in this book that race prejudice is such a blind spot and that a large part of the Christian Church is affected by it. He defines prejudice as the making up of one's mind in advance and without proper knowledge and understanding. Its cure is, therefore, a sympathetic understanding of the people of other races and their problems. The book is, as the author says in his introduction, "a record of experience." The writer was born in that part of Oklahoma previously known as Indian Territory and has also lived for extended periods of time in China and the southern United States. The book is written for popular consumption and deserves a wide circulation.

C. LOGAN LANDRUM.

WAR, PEACE AND NONRESISTANCE. *By Guy F. Hershberger,* Professor in Goshen College. Herald Press, Scottdale, Pa. 402 pages. $2.50. Here is a book that fairly well lives up to its highly ambitious title. It was written for Mennonites but it has a larger group in mind and it would probably be well for many of us to read it, although its style does not carry us along and the printing is marred by an occasional typographical error. These Mennonites have a right to speak in a day like this because for some four hundred years they have suffered for their faith. That is more than most of us can claim. Shame on us who talk glibly about "the way of the Cross!" Doubtless a good many among us would be surprised to find that there is a real distinction between Mennonites and other objectors to the war way. That is too complicated a matter for us to discuss here but if you can do so I would certainly advise you to toil through these pages. I wonder if this volume will not be a sort of source-book for a good deal of writing in the years that lie before us,—that is if the time ever comes again when in even a modest degree of freedom we may think together of the way of the Prince of Peace.

D. P. MCGEACHY, SR.,
Clearwater, Fla.

ENOUGH AND TO SPARE. *By Kirtley F. Mather.* Harper and Brothers, New York. 186 pages. $2.00. Kirtley F. Mather, Professor of Geology at Harvard University, marshals scientific data to prove that the earth provides "enough and to spare" for all mankind to enjoy both freedom and security. But these resources will not become generally available until nations recognize their interdependence and learn to co-operate for their mutual good. Today the battle is being fought on a world front. "Those who have faith in the common man are striving for his liberation, their enemies are fighting for

the retention of the old controls. Ideas of racial tolerance, equality of opportunity for all, sympathetic consideration for the weak and unfortunate, even-handed justice for everyone are in open conflict with the idea that the great mass of humanity must be subject to the will of the few, who, because of the accident of race, good fortune or ancestry, or possession of economic or military power, constitute the self-styled élite of mankind. . . . If men display intelligence and good-will in their utilization of natural resources and their organization of individuals in the world community, the free world envisioned by the prophets of religious and political liberty can at last be created." This in brief is the thesis of Mr. Mather's stimulating book. It is a lay sermon from which any minister will profit and parts of which he will certainly seek to reproduce in his own sermons.

ERNEST TRICE THOMPSON,
Union Theological Seminary, Richmond, Va.

THE GREAT DECISION. *By James T. Shotwell.* The Macmillan Company, New York. 268 pages. $3.00. James Thomson Shotwell, distinguished historian and interpreter of world affairs, has been a member of the history department of Columbia University since 1900 and now holds the chair of Bryce Professor of History of International Relations in that institution. Since the first World War he has been actively engaged as student and author and member of many important commissions, government and otherwise, having to do with the question of world peace. In this book he gathers up his best thought and the best thought of the Commission to Study the Organization of Peace, of which he is the chairman, on the important issues which now confront us. It is one of the 'must' books for any student of world affairs.

Dr. Shotwell distinguishes three fields of international relations which must be cultivated by the functional method if world peace is to be organized, namely, security, justice and livelihood. "In the field of security, the need is for an arrangement which can be counted upon to work quickly and effectively in times of crisis." The plan agreed upon at Dumbarton Oaks seems to meet Dr. Shotwell's specifications. He emphasizes, however, the fact that "the 'General International Organization' will be either better or worse than its constitution according to the development of sound public opinion and the contribution of statesmanship in the countries concerned. It cannot be repeated too often that the organization of peace will ultimately depend less upon the safeguards of a constitutional nature and more upon the moral purpose to make those safeguards work." "In the field of justice, the need is for impartial judgment based upon wide experience as well as knowledge of law." The World Court, he argues, is the keystone of the arch of international law and order. "In the field of livelihood, provisions shall be made for conciliation and conference, leaving the ultimate responsibility for action upon the governments concerned." The model to be followed here is that of the International Labor Organization, for whose work there is universal praise.

Like other responsible thinkers in this field, Professor Shotwell believes that the maintenance of the peace is possible if we make the right decisions in the days that lie immediately ahead. If we do not now organize the world for peace, our constitutional liberties, democracy itself, are in peril. It is doubtful if either can withstand another world war.

ERNEST TRICE THOMPSON.

CHRISTIAN FAMILY LIFE. *By Earl S. Rudisell.* United Lutheran Publication House, Philadelphia. 90 pages. 30 cents. This is an unusually well written, small book on the Christian home. It is just the thing that many pastors are looking for to use with classes and study groups or to distribute to the parents in their congregations. The range of the booklet is clearly indicated by the chapter titles: The Marriage Partnership; What Parenthood Means; Making the Home Christian; The Home Is a School; How Children Differ; Guiding Our Children; Facing Life With Youth; The Family and Money; Leisure is Opportunity; Influences on the Home; Parents Must Grow Too; Democracy in the Home; Church, Home, Community. At the close of each chapter are lists of questions, projects and references. The bibliography is helpful.

DUNBAR H. OGDEN, JR.,
Staunton, Va.

WHAT THE NEGRO WANTS. *Edited by Rayford W. Logan.* The University of North Carolina Press, Chapel Hill, N. C. 352 pages. $3.50. This book and the more exhaustive work by Myrdal, *An America Dilemma,* are the two most significant works on race relations to appear in recent years. The latter covers a wider field, but the volume here reviewed is much more readable, (the style is unusually vigorous and polished), and reveals the Negro's heart and mind as Myrdal's more dispassionate work is unable to do. And for this reason we strongly urge our readers to buy this volume and ponder carefully its message.

Twelve Negro intellectuals, chosen to represent different sections of the country and to include both "conservatives" and "radicals," seek to explain what the Negro wants and what in their estimation he ought to do about it. Very significantly there is almost complete unanimity regarding the answer to the first question. According to the writers of this volume, all Negroes, with negligible exceptions, whether they are from the North or the South, whether they are classed as conservative or radical, whether they are educated or illiterate, want political, economic and social equality, the end of all racial discrimination, the abolition of all public segregation, their full rights as American citizens. Incidentally, most of them recognize that the problem is not merely a Southern question but a national one. They differ only as to the means by which this end is to be achieved. Some believe that all possible pressure should be exerted short of physical violence, (some Negroes, especially in the armed forces, are prepared even for this), to secure their full rights without further delay; some put more trust in moral suasion and are willing to wait more patiently for results.

The motives to which appeal is most generally made are the democratic and Christian ideals on which America is founded. Most of the writers gratefully recognize the services of a minority in the Church, but few expect the Church to play a dominant role in ending racial discrimination. The C. I. O., with some reason, is regarded as more "Christian" than the Church. W. T. Couch, who writes the "Publishers Introduction," expresses his dissent from the position taken by the writers of this volume and with the underlying philosophy of Myrdal regarding racial equality. But whether there be agreement or disagreement, no responsible Southerner can afford to be ignorant of what the Negro wants—now and in the days that lie ahead.

ERNEST TRICE THOMPSON.

V. HISTORY

JOHN AMOS COMENIUS: THAT INCOMPARABLE MORAVIAN. *By Matthew Spinka.* The University of Chicago Press, Chicago. 177 pages. $2.00. John Amos Comenius, one of the greatest sons of the Czechoslovak nation, was born in Moravia in 1592. He became a priest in the Unity of the Brethren, a sect which stemmed from the teaching of John Huss and which during the Reformed Period accepted the teachings of John Calvin. Forced out of his native land by the Roman Catholic counter-offensive he became pastor of an exiled congregation in Poland and later senior bishop of his church. Attracting international attention as an educator he was called to labor in England, Sweden and Hungary and settled finally in Holland after his home and unpublished writings were burned by the Catholics in Poland. Comenius is best known today as the founder of modern educational theory, (a new edition of one of his books appeared in American as late as 1887); he was one of the first apostles of ecumenicity and an early advocate of internationalism and world peace, albeit an ardent Czech patriot, who longed and never ceased to work for the rebirth of his native land. He remained an humble believer in Christ and an earnest servant of his Church. This excellent biography by a recognized scholar is a deserved tribute to a man whose memory needs to be cherished not only by the Czechs but also by the Church Universal.

ERNEST TRICE THOMPSON.

JOHN DURY: ADVOCATE OF CHRISTIAN REUNION. *By J. Minton Batten.* The University of Chicago Press, Chicago. 227 pages. $2.25. John Dury was a Scotchman who was born in the year 1596 and who died in the year 1680. It was an age when Protestantism was dogmatic, intolerant and divisive. Dury, more than any other man of his time, and as much as if not more than any man at any time, labored for Christian reunion. He was the advocate of reunion par excellence, a man who devoted his whole life to the cause of Christian unity. In pursuit of this endeavor he attempted to settle each of the major types of ecclesiastical controversy which disturbed the peace of the Churches, namely, the alignment of Roman Catholics against Protestants, of Lutherans against Calvinists, of the Lutherans who accepted the Formula of Concord against those who rejected it; of Calvinist against Arminians; of Anglicans against Scottish Presbyterians; of Puritans against Anglicans; of Anglicans against Separatists; and of English Presbyterians against English Independents. For fifty-two years, with unwearied zeal, he devoted his life to what he called the establishment of "ecclesiastical pacification" between these groups.

Most historians record that Dury's life was a failure. He did not succeed in reuniting any groups of God's people. But as his present biographer observes, "His labors served to soften some of the bitter hatreds of his age. Viewed in true perspective and with proper regard for environment factors, his work should be regarded as successful, because he was able to preserve the concept of unity in an age when prevailing trends made further progress impossible. Dury, more than any of his contemporaries, transmitted to the modern church the reformers' ideas of the desirability of a united Protestantism and the ultimate possibility of a united Christendom. His ideas now enlist more support than they secured when they were first published to the world. His work is an important phase of the historical background of the present movement toward Christian reunion." This book by Dr. Batten is well written and carefully documented.

ERNEST TRICE THOMPSON.

A Basic History of the United States *By Charles A. and Mary R. Beard.* The New Home Library. The Blacksiston Company, Philadelphia. 568 pages. 69 cents. The books of these distinguished writers give evidence that they know American history. This latest work is an example of their ability to write history in an interesting manner. It is an interpretation of what has been going on to make our nation what it is today. How did we get started is answered by the summary that the early settlers were fleeing from the devastations of European wars; from the system that snatched and sold men into the armies; a longing for the opportunity of home building; an eagerness to escape religious persecutions; and then something in the spirit of the men and women of enterprise, energy, daring and aspiration. These motives have been dominant in shaping our destiny on down to our present global war. Here are two great historians with brilliant literary skill giving us a story of our nation in such a way as to offer illumination on the present and the future. The printing and paper measure up to the types of war-time books and the price is a book bargain. If there has been a better brief history written of our nation, one would like to know where to find it.

James W. Jackson.
Columbia, S. C.

A Century With Youth: A History of the Y. M. C. A. from 1844 to 1944. *By Sherwood Eddy.* Association Press, New York. 153 pages. $1.50. For one hundred years the Y. M. C. A. has served youth, first in Great Britain, then in the United States, and now for many years unto the uttermost parts of the earth. Sherwood Eddy, who writes the centennial history, distinguishes three periods in the development of the organization: the first a foundation period, which includes the work of George Williams and Robert McBurny, when evangelism in the old fashioned sense was the dominating and almost the sole purpose; the second period, which was a period of rapid expansion, diversification and specialization of the Movement in North America in the cities and colleges; in the physical, educational and religious work; in the railroad, Army and Navy, industrial, county, colored work and other departments. Under Richard C. Morse and John R. Mott, this was the period of greatest evangelistic emphasis and fruitage as well as of big buildings and big budgets, as the Association "rose on a rising tide of national economic prosperity." The third period, into which the Association is now moving, is one which, according to Dr. Eddy, has witnessed a gratifying inner development and integration of the Association Movement. One cannot read this brief, popular history without being impressed anew by the scope of the Association work, by its manifold contribution to the progress of the Kingdom, by the vast potentiality of this organization for supporting and supplementing the work of the Churches. As Dr. Eddy suggests, the full story of the Association remains to be written, but this survey is one which should be widely read. It will, we hope, arouse new interest in the work of the Association in the years that lie ahead.

Ernest Trice Thompson.

The Church College of the Old South. *By Albea Godbold.* Duke University Press, Durham, N. C. 221 pages. $3.00. In this carefully documented book, originally prepared as a Ph. D. thesis, Dr. Godbold describes the rise of the Church colleges in the ante-bellum South, explains why the Church wanted colleges, (preparation of an educated ministry was only one, albeit the first, of ten different reasons), describes the intellectual, social,

moral and religious life in the colleges and discusses the relation of the Church College to the State University. During the whole of this period Presbyterians dominated the educational field. They organized the first colleges, (after William and Mary), and most of the academies for women, (Presbyterians, 21; Methodist, 14; Baptist, 14; Episcopal, 2). They made by far the largest contribution to the State universities. It may be well for us to remember these facts. But we should recognize that we have long since fallen behind other denominations in the support of our schools. There is a great deal of interesting material here for any one interested in the Church and higher education.

ERNEST TRICE THOMPSON.

BEHOLD THE MAN. *Edited by Ralph L. Woods.* The Macmillan Company, New York. 565 pages. $3.00. Here is a volume that every minister ought to possess and which many laymen would delight to own—a comprehensive and well chosen anthology of what men of various lands, philosophies and times, (such men and women as G. K. Chesterton, Francois Maurice, Napoleon, Nietzsche, Tolstoy, Sigrid Undset, Lin Yutang), have said about Jesus as Man, God, Teacher, Messiah, Reformer, Prophet and Leader. As the author explains, three questions were asked of every passage: (1) Is or was the person who said this an outstanding person? (2) Is what he has said about Christ interesting? (3) Has the outstanding person put these interesting comments in readable prose? There were other tests. No passage, for example, was accepted if it would offend any one who believed in the deity of Christ. Not all the writers are orthodox but they are all reverent. This is the best anthology with which I am acquainted on what outstanding personages have said about Jesus.

ERNEST TRICE THOMPSON.

THE MAKING OF A DOWNTOWN CHURCH: The History of the Second Presbyterian Church, Richmond, Virginia, 1845-1945. *By Wyndham B. Blanton.* John Knox Press, Richmond, Va. 478 pages plus Bibliography and Index. Copiously illustrated. $5.00. "The occasion of this book," says the author in his Introduction, "is the one hundredth anniversary of the Second Presbyterian Church of Richmond, Virginia. Its purpose is to show how a church in a downtown neighborhood has prospered for a century, increasing in numbers and strength, experiencing a growing appreciation of its opportunities and its mission. Several factors have insured the success of the Second Church. Situated in a section of the city where real estate assessments have steadily increased, it is surrounded by property that is valuable and well taken care of. It is accessible to all parts of the city and its environs and close to underprivileged areas that offer fertile fields for a social gospel. A sucession of able ministers have occupied its pulpit and have appreciated the unique opportunity given the church. They have made it a preaching center and a source of inspiration for the establishment of other churches. The people of the church, through all these years, in harmony and understanding, have given generously of themselves and of their financial resources. This book," continues the author, "is concerned with the history of more than one church. It seeks to sketch the Presbyterian background of Richmond in which the Second Church has developed and matured. It endeavors to describe the geographic situation in which its lot was cast. It attempts to record the chief social and family relations that have bound its people together and it tries to show a way by which past achievements may be made a continuing process. . . . The book is written to assist the

people of the Second Church to look forward. They will see in their church, rich in cherished associations and achievements, a proven instrument of God. In the years ahead, men and women with knowledge and with vision will be happy to continue to build on foundations already laid here in wisdom and faith."

The purpose so clearly sketched in the Introduction has been splendidly wrought out in this centennial history. Beginning with a chapter on early Presbyterianism in Richmond, the author traces the beginning of the Second Church; gives its setting and growth in what was once a choice residential suburb; recounts the erection of a Gothic church which even in this day is considered one of the best examples of Gothic architecture in our country; tells of the founding families and of their modest or handsome homes; sketches the service of its first pastor, Moses Drury Hoge, who spent his entire ministry of fifty-four years with the church he founded and became an institution in the city of his adoption, and the service of the succession of ministers, assistants and supplies as the years have followed on; speaks of the sons and daughters of the church who have gone out into full-time Christian service and of the sexton who in another year will have rounded out sixty years of faithful work; presents the church at work in its colonizing efforts and through its varied organizations in days of peace and war and shows the essentials for success in a downtown church in Richmond or elsewhere. An adequate Bibliography and a comprehensive Index (containing, by the way, about 3,500 names) brings to a close a book which, in a sense, is a panorama of Richmond Presbyterianism in its social, business, civic and church life for the past one hundred years.

The Second Church is enviably fortunate in its historian. Dr. Blanton is a ruling elder of that church, a scion of families that have helped to make Virginia, a leading physician of Richmond and an author of distinction, the foremost among his books being the three-volume history of medicine in Virginia in the seventeenth, eighteenth and nineteenth centuries. He thus brought an ideal equipment to the preparation of this history, a love of the church, the patience of the investigator, the detachment and judgment of the diagnostician and the skill of a disciplined pen producing a volume of compelling interest and value to Presbyterians, especially, not only of Richmond but throughout our Church.

J. Gray McAllister,
Union Theological Seminary, Richmond, Va.

VI. HOMILETICS

In the Minister's Workshop. *By Halford E. Luccock.* Abingdon-Cokesbury Press, Nashville and New York. 254 pages. $2.00. This unusually rewarding volume, as Dr. Luccock has said of another's literary work, "is written with a lovely wit and with great learning worn lightly and even playfully." It is a practical presentation of how to give a sermon direction, carrying power and explosive power; of how the minister may keep himself continuously and profitably experimenting in the fashioning of more effective sermons. As a starting-point in the achievement of this aim, the author is not content with taking us behind the sermon to the truth that what a minister does about himself is more important than what he does about his sermons. Beyond that he goes to the true beginning and finds the primary fact of preaching in a God who speaks. At the other extreme he states the minister's task as that of transforming today's history (individual, social, and economic) into a lucid language and of examining it from

the vantage-ground of the nature and will of God. In between, Dr. Luccock considers the necessity of the minister's interest in the technique of creating sermons, the necessity of the minister's recognition of the importance of preaching, the way in which people, ideas and Scripture may be sources of preaching, and the most efficient utilization of the minister's powers in starting, organizing, clothing and delivering a sermon.

No less than for the new thoughts he presents, many will thank Yale University's stimulating Professor of Homiletics for restoring to their first untarnished loveliness so many truths that had become lusterless through long and complacent association. His vivid concretions, penetrating metaphors and illuminating quotations spangle every page with points of light. In particular his non-technical application of the laws of psychology will repeatedly call forth gratitude. Only to those who seek a painless path to pulpit perfection does this book promise to be disappointing.

ROBERT W. KIRKPATRICK,
South Boston, Va.

AMERICA, TURN TO CHRIST! *By Walter A. Maier.* Concordia Publishing House, St. Louis. 341 pages. $2.00. We whose privilege it is to listen to the impassioned radio appeals of Dr. Walter A. Maier welcome the publication of the radio messages of the Lutheran Hour. This latest book contains the sermons preached from Easter through Christmas of 1943. They are characterized by evangelistic passion and a deep spiritual earnestness. They have been richly blessed as delivered over the radio to people not only in the United States but in many of the neighboring lands of South and Central America. The broadcast gospel is a powerful force for bringing the message of Christ's salvation to men and woman of all colors and conditions. Dr. Maier magnifies the Lord Jesus Christ. Almost every message is centered in Him. We pray for the book the same spiritual fruitfulness that these messages have had over the air.

JAMES L. FOWLE,
Chattanooga, Tenn.

THIS YEAR OF OUR LORD. *By Andrew Watterson Blackwood.* The Westminster Press, Philadelphia. 244 pages. $2.00. Here is real preaching! Laymen will recognize in these twenty-five sermons for special occasions the kind of pulpit speaking that confronts them clearly and winningly with the will of God for the personal and social problems of our time. Discerning ministers will find this volume a practical demonstration of effectiveness in sermonizing. Without exception these sermons have the warmth and earnestness that are always present when one preaches to the heart as well as to the intellect. They are distinguished for their simplicity and move rapidly. They are written in the way that something to be spoken should be written—in the style of elevated and forceful conversation. There is a wide variety of treatment and yet the feeling is never lacking that the author is allowing the Scripture to speak for itself. This book deserves wide reading by laymen and careful study by ministers.

ROBERT W. KIRKPATRICK.

THE LIGHT IS STILL SHINING. *By Stuart R. Oglesby, Jr.* Fleming H. Revell Company, New York. 182 pages. $2.00. The pastor of the Central Presbyterian Church of Atlanta uses the key verses of the twenty-one chapters in the Gospel of John for a series of expository sermons which apply to teachings of this gospel to the troubled world of today. Dr. Oglesby's sermons are well outlined, adequately developed and attractively illustrated.

They deal, as would be expected, only with matters of greatest importance and the language appeals to the busy man of the modern city. The message is positive and the emphasis is upon the gladness and comfort which always comes from the renewed study of Christ, who is the Light of the World, with a light that is still shining. Some of the chapters, such as the fourth and twentieth, are particularly inspiring even to a Christian worker well acquainted with this portion of scripture.

CHARLES HADDON NABERS.

BUT CHRIST DID RISE! Sermon on Lenten Gospels. *Edited by Paul Zeller Strodach.* The Muhlenburg Press, Philadelphia. $2.00. Sermons of varying quality from good to indifferent. In the main they are earnest and evangelical, and doubtless most of them were more effective when heard than one finds them when read.

W. TWYMAN WILLIAMS,
Hampden-Sydney, Va.

VII. DEVOTIONAL

THE GENIUS OF PUBLIC WORSHIP. *By Charles H. Heimsath.* Charles Scribner's Sons, New York. 204 pages. $2.50. Since the "free churches" have not been noted for their attention to worship in the Christian experience, it is rather surprising that within two years there should come from Baptist pens two really outstanding books on worship: in 1942, *Ascent to Zion,* by Arthur S. Devan, and now *The Genius of Public Worship,* by the pastor of the First Baptist Church of Evanston, Illinois. The purpose of the author is "to explain in simple and non-technical language the meaning and usage of *public* as distinguished from *private* worship." His method is to employ a nice balance between history, analysis, comparison, first-hand description and critical appreciation. His determination to be non-technical in his language in no measure detracts from the value or interest of the book for the minister. Especially discerning are the chapters setting forth the distinctive characteristics of worship in the several denominations.

Attendance at services of worship will mean more to the layman who reads this book, and the minister who reads it is sure to be a more effective leader of public worship. It is a "four-star" volume.

FRANK H. CALDWELL,
Louisville Theological Seminary, Louisville, Ky.

THE ARTS AND RELIGION. *By Albert E. Bailey.* The Macmillan Company, New York. 180 pages. $2.50. This volume comprises the 1943 Ayer Lectures given at Colgate-Rochester Divinity School. Five noted authors have each written a chapter on the relation of sculpture and painting, architecture, music and drama to religion. Dr. Bailey is a widely known authority in his field. Kenneth John Conant is Professor of Architecture in the Graduate School of Design, Harvard University. H. Augustine Smith is Head of the Department of Sacred Music, Boston University. Fred Eastman is Professor of Biography, Literature and Drama, Chicago Theological Seminary. The text of the volume, which is copiously illustrated, presents an inspiring and informative survey of religious expression through the arts. One comes away from this volume with an enlargement of appreciation for the Beautiful as it has been nurtured by the Church. The leaders of our denomination cannot afford to undervalue this part of our heritage.

JAMES R. SYDNOR,
The General Assembly's Training School,
Richmond, Va.

LIVING ABUNDANTLY. *By Kirby Page.* Farrar and Rinehart, Inc., New York. 513 pages. $2.50. Those who are familiar with the anthologies which Kirby Page has edited under the "Living—" series will not need to be told that this book is an excellent book of devotion. There will be many, however, who will be turned away from it because they know that Kirby Page has held positions which they do not hold and with which they do not agree. For that reason they will fail to examine the book and discover its real value. Such readers should be told that they are missing far more than they are accomplishing by their refusal to look at the book.

The volume is a series of devotional studies compiled from the writings of many people, from the Bible on to writings of today. The subtitle of the book tells us that it is a study of creative pioneer groups through twenty-seven centuries of exploration of pathways to joyous and abundant life. It is divided into eighteen chapters dealing with different pioneer groups, including the Hebrew prophets, Jesus and His Disciples, Paul and the Early Christians, St. Francis and Monasticism, Luther, Calvin and the Reformation, John Wesley and the Methodists, Modern Missionary Pathfinders, Modern Social Prophets, and other groups, concluding with the suggestion of a chapter on Pioneering During the Next Half Century. Each one of the readings is four pages in length and provides material on some central theme dealing with the purpose of a pioneering group and the accomplishments which they made. There are some references to critical studies of the Old Testaments which will be disquieting to the conservatives of our Church but such references are not an integral part of the book and form the only criticism that one would have to offer. The rest of the book is filled with a mine of information and help for the individual devotional life. Those responsible for leading worship services for others will find here a source-book of information which they could not do without, of special value being the Topical Index which is to be found beginning on page 503 and running for ten pages. Since this reviewer first picked up Kirby Page's previous anthology, *Living Prayerfully,* he has been singing its praises to all his friends. Here is another volume in the same series which deserves as wide a reading and hearing. It is a masterpiece of devotional literature.

LAWRENCE I. STELL,
Mexico, Mo.

THE WAY. *By J. M. Hartley.* Thomas Y. Crowell Company, New York. 187 pages. $2.50. This novel, set in the early years of the Christian era, actually combines two stories. One is fashioned around a Roman centurion, Severus, whose secret mission to Palestine involves him in political intrigue and in romance of a kind with a Jewish girl. The second is the record of the search by the three Wise Men for the Messiah whom they had first visited at His birth. The book is too slight to carry so heavy a load and consequently no clear character emerges. The story itself is of course fanciful but at times the equally fanciful background and history may be misleading. As fiction the book has some undoubted virtues, but when it substitutes fiction for authentic history and clothes it with the atmosphere of history it is only unfortunate.

B. H. KELLY.

Any book reviewed above may be secured from the Presbyterian Committee of Publication, Box 1176, Richmond 1, Va.

THE UNION SEMINARY REVIEW

Vol. LVI. MAY, 1945. No. 3.

THE WORLD COUNCIL OF CHURCHES: A COLLECTIVE RESPONSE TO CHRIST'S PRAYER FOR UNITY

By the Rev. Henry Smith Leiper, D. D.,

Executive Secretary, World Council of Churches, New York

Our first duty as Christians is to make evident to the world our unity in Christ as something far greater than our differences of interpretation. The differences between those to whom Jesus Christ is Lord and all others is far greater than any differences which can arise among His disciples.—William Temple.

This striking statement from the late Archbishop of Canterbury would be hard to refute. To those who know the nature of the modern world and its enmity against Christ the necessity for the witness of a united Christian fellowship the world around stands forth in dramatic clearness.

"Have this mind in you which was in Christ Jesus" wrote Paul to the Church in Corinth. And Jesus had prayed fervently for His followers just at the end of His earthly ministry—"that they all may be one that the world may believe." Surely in His mind there was an emphasis upon the necessity of spiritual unity which no one who cares about doing His will can afford to disregard.

There must be first of all a response of the individual to that prayer. Jesus expected it. He said: "I pray not for these alone, but for them that shall believe on me through their word, that they may all be one." This is not the place to discuss the meaning of that individual response. We are here concerned with the collective response of the Churches.

The underlying conviction of those who have brought their varied insights to the founding of the World Council is that they are under the divine imperative of the will of the Great Head of the Church. They feel themselves to be in accord with His mind when they recognize the connection between the divided witness of the contemporary Church and the unbelief of the majority of mankind. They are impressed with the fact that the simile which to Jesus was most congenial was that of the family. The unity to be sought collectively in the Church is like that of the ideal family. It is not uniformity. It is not dependent upon outward organization, legal forms, intellectual formulæ or governmental procedures. It is something far deeper. It involves the sense of common origin, common destiny, common need of salvation from sin, common trust, common allegiance to the same Father and Elder Brother, and common possession of the same family inheritance of spiritual treasure in Christ Jesus our Lord.

It is only the recognition of historic fact to admit that a part of the present growing sense of familyhood in the Christian Church is the result of common recognition of common dangers. What the love of the brethren could not accomplish, the fear of a common foe has accomplished in wide areas of the life of the Church. Barriers which seemed very high indeed have been no hindrance to spiritual unity when the incentive to overpass them derived from a common experience of persecution and martyrdom. In the areas of critical danger to all that Christians hold dear there is a glowing appreciation that the World Council is not an optional luxury but a life-and-death necessity.

I

What does this particular expression of the wider ecumenical movement offer as a collective response to Christ's prayer for unity?

First, a symbol. No student of history need be told the importance of a symbol. Many forget that a symbol is a visible, concrete thing which is "bowled" together with an invisible idea. A disembodied spirit is never impressive to the general public. A disembodied spirit of unity in the Church throughout the world

would not convince, or persuade, or impress many doubting ones. The World Council, even in its provisional organization, is a visible and concrete evidence of an inner and spiritual grace. It is a symbol of the World Church that is to be.

Second, an instrumentality. "Through it," said William Temple at his consecration as 98th Archbishop of Canterbury, "we take our part in providing for the Spirit of Christ the agency by which He may transform our world."

Third, a demonstration of the meaning of world community. The one organization in our time which has not lost contact across the chasms of political enmity and strife is the Christian Church. And only through its ecumenical organization has this proved possible. Without the two chief embodiments of the ecumenical idea—the International Missionary Council and the World Council of Churches—that contact would very largely have been lost.

Fourth, a focal point for the lines of organizational life within the Christian Churches acting on a world scale. It is significant that the ten major families within the total family of Christendom have advanced greatly toward a definite sense of worldwide fellowship. Each has its appropriate organization, as Presbyterians have in the Alliance of Churches holding the Reformed Order. There are ten functional bodies which have grown up in recent years each to express some major function of the Church. Examples would be the World Sunday School Association, the International Missionary Council, the World Student Christian Federation. But until the World Council was conceived none of these lines met. They were all parallel. Twenty outreaches toward world Christian unity did not give the impression of unity but of diversity and bewildering multiplicity!

In a strictly constitutional sense it is hardly true to say that the World Council draws these lines into focus. But it is a plain matter of fact that it has tended to do so and will doubtless do so in notable ways as time goes on, not by compulsion or authority but through a process of spiritual development. Three of the functional bodies of world-outreach have already been integrated with the structure of the Council. And most of the major confessional bodies are seeing their relationships to it as a common meeting

place. (Under the Constitution of the World Council provision is to be made for representation of the Confessional organizations. It is not beyond the bounds of possibility to suppose that the time may come when at the World Assembly a special world congress of world confessional bodies might take place. There Anglicans, Presbyterians, Methodists, Lutherans, Baptists and others who have achieved world confessional organization might look together at their total task and find ways of closer cooperation.)

II

What is meant by the statement that the World Council is a symbol, an instrumentality, a demonstration (of world community) and a focal point for otherwise unrelated world-Christian organizations will, I think, become clear if a simple account be given of what the Council is now doing in this critical period.

It is well to recall that in 1937 the Provisional Committee was set up by the Conferences of Oxford and Edinburgh in order "to provide for the continuation of the work of the two conferences and to bring into being the proposed World Council of Churches." The Committee contained fourteen original members and fourteen original alternates, seven principals and seven alternates having been selected by each of the two conferences for the so-called "committee of fourteen." The Provisional Committee was accorded the right to add six further members, three from each of the two movements.

From the time of the meeting in Utrecht, Holland, in 1938, when the Constitution was drafted and sent to the churches for their approval, the Provisional Committee has had the full use of the staff and offices and assets of the Universal Christian Council for Life and Work. It has likewise had in effect, although not in strict legal fact, the use of the staff of the Continuation Committee of the World Conference on Faith and Order.

When the war came, therefore, in 1939, the Geneva and London and New York offices of the Provisional Committee were functioning under the direction of the three secretaries appointed at Utrecht—Dr. W. A. Visser 't Hooft (whose name is Dutch for

"head fisher"), Dr. William Paton, and the author, all of whom were officials not of sections of the Council in the first instance but of the world body itself.

1. Almost instantly demands began to be made upon the Council for special types of service rendered urgent by the war emergency. There was the problem of religious ministry to the prisoners of war, who at the present writing number nearly nine million men. By mutual agreement with the Y. M. C. A., which was appealing to the Churches for war prisoners' aid funds, the financial support of the work was consolidated in that single appeal. But the World Council's commission for chaplaincy service to war prisoners became the agency for all but the Roman Church in the camps made accessible. Not all camps have been accessible, and there are areas of great need which are unreached even yet. But the greater part of the vast company of military prisoners has been reached with this service in Western Europe, North Africa, North America and parts of the Far East.

The story of this ministry when it can be fully told will be fascinating. Only neutrals could be used in the camps, and the contribution of the Swedish and Swiss Churches at this point has been absolutely indispensable, although in the early days of the war, when America was still a neutral, men from this country engaged in the service on the Continent and elsewhere. It is highly significant that it was the World Church which reached out to the millions caught in the boredom and discomfort of barbed-wire prison camps. Here in America, for example, the third of a million prisoners from Axis lands have had made available to them the sort of ministry which the Christians among them would find most congenial. The secretary of this work, attached to the Commission for World Council Service in the New York office, is a Swedish Lutheran pastor formerly on the staff of the Stockholm Cathedral. There has been so much response to his work that he has had to ask for additional chaplains and two have been found in Sweden. Their arrival is anticipated in the near future.

If people outside of prison camps do not appreciate the significance of this united approach the men inside do. And it is safe to assume that they will remember it as long as they live. They will

be part of that much vaster company of men in the armed forces who in the most critical period of their lives have experienced the ministry of a united Church—for obviously denominationalism has no part nor lot in service to them. They can see in the ecumenical movement—even though they may not know it by that name—not only a symbol but an instrumentality of the universal love of God in Christ for the souls of His children.

2. Out of this ministry to prisoners of war and men in the armed services has grown a further united service. I refer to the supplying of Bibles and religious literature of all kinds. The American Bible Society and the British and Foreign Bible Society in particular made possible the setting up of a Bible Department of the World Council at Geneva. Its work has rapidly and steadily grown. The response to it on the part of those served has been beyond all expectation. The universal book has a universal message and its coming to men in need at the hands of a united Christian Church is a good omen of future ecumenicity.

3. Yet another need arose out of the war which could be met only by the united action of the Churches across the world. I refer to the problem of the refugee. One in ten of the whole human race has been removed from his home by the war—forcibly or otherwise. One hundred and twenty million of these are called technically refugees. Of this vast company the majority are Christian, or at least non-Jewish. (The total number of Jewish refugees is estimated at about four million out of the twelve million Jews on earth.) Thanks first of all to the insight and the generosity of the British Churches led by Dr. George Bell, Bishop of Chichester, former Chairman of the Universal Christian Council and member of the World Council's Provisional Committee, a Commission on Refugee Service was set up at Geneva under the able leadership of Dr. Freudenberg, a former member of Martin Niemoeller's Church in Dahlem, Berlin.

The Refugee Commission has served to correlate the services of joint Christian committees in many lands. It has been able directly to serve refugees in many European countries and, to a degree, even so far away as China. From the first it was entirely obvious that the problem was not a denominational one. It sprang

from a universal calamity. It called for a unified, worldwide approach. That it has in a measure been met is due to the fact that there was a central agency capable of undertaking it in the name of the more than eighty Churches which have joined the World Council. It is likewise a matter of record that the joint committees in England, Switzerland, Germany, Scandinavia and the United States, which sought to secure aid for the Christian Refugees, were in the main set up through the activity of World Council staff members or associates.

4. When we look ahead to the post-war era it is clear that there will be a task of reconstruction and inter-Church aid of staggering proportions to be undertaken. In the twenty-five countries that constitute Europe there are on the average only about seven denominations. The exigencies of persecution, privation and war have brought them to such a measure of spiritual unity as would have been quite unthinkable a few short years ago. This I have alreay pointed out. They are with united voice pleading that in the work of reconstruction a united approach be made.

When the Utrech Conference was held in 1938 particular tribute was paid to the work which had been done from 1922 on by the Central Bureau of Inter-Church Air under the direction of Dr. Adolf Keller. He was elected to a place on the Provisional Committee as a special consultant and the hope expressed that as the World Council developed the fullest possible integration would be sought of the work of Inter-Church Aid. This is not the place for a detailed history of the developments in ensuing years. Suffice it to say, however, that by mutual agreement the work of the former Central Bureau is being correlated with that of the new Department of Reconstruction and Inter-Church Aid.

The plan for the Department was formulated at the request of a number of the constituent Churches at a meeting of the Provisional Committee in Geneva three years ago at which Dr. Samuel McCrae Cavert, first secretary of the Committee of Fourteen and General Secretary of the Federal Council of the Churches of Christ in America, represented the U. S. A.

The structure resulting is noteworthy. Here in America the sponsoring agency for all inter-Church aid overseas is the Church

Committee on Overseas Relief and Reconstruction. It links the giving Churches in America with the work of the World Council and that of the International Missionary Council as well. But the C. C. O. R. R. is not an administrative body. It is a correlating and promotional agency pure and simple. One of its recommendations was the correlation of the former American Office of the Central Bureau of Inter-Church Aid with the other various services being rendered by the World Council, as outlined in the foregoing pages. Action by the American Committee for the World Council on the basis of this suggestion brought into being the Commission on World Council Service with Dr. Robbins Wolcott Barstow, formerly President of Hartford Theological Seminary, as director.

That is in America. In Geneva a corresponding move has resulted in a strong Department of Reconstruction and Inter-Church Aid as already indicated. Its chairman is Dr. Alfonse Koechlin, head of the Reformed Church of Switzerland. Its senior secretary is Dr. James Hutchison Cockburn, recently Moderator of the Church of Scotland. To it are being assigned a number of strong staff members who will be going to Geneva in due course. Eight American denominations have decided either to supply staff members or to allocate (for co-operation with the Geneva staff) members of their own designation and under their authority. There will be other representatives from other lands, so that the resulting staff ought to be of remarkable quality and ability. It will have to function in a score of countries.

To facilitate effective work in each area of need, National Reconstruction Committees are being set up as each area is liberated. These will be responsible for general surveys of the needs of all Churches. Upon their recommendation to Geneva decisions will be taken as to suggested allocations of funds. It is understood, however, that acceptance of these suggestions by the respective denominations will of course be voluntary. There is no contemplation of arrogation of authority to the Geneva office.

Here is a symbol, an instrumentality, and a demonstration of community on a significant scale. It is without precedent in post-Reformation times.

5. The growing sense of familyhood in the Christian Church manifests itself through the World Council in still another way,

namely, in study. This study is in two major areas, that of Faith and Order and that of Life and Work. Of the former it can be said that considerable progress has been made since the Edinburgh Conference in 1937. Important commissions have been at work in the United Kingdom and in North America as well as in other parts of the world. In the main they have dealt with the subjects which experience indicated needed the most study; e. g., the nature of the Church, the Sacraments, and the Ministry. Of the latter by far the most important have had to do with the ethical significance and function of the Church in international relations. An outgrowth of these studies is the process by which Geneva serves to correlate the thinking of such representative national groups as the Commission on a Just and Durable Peace in this country and its opposite number in Great Britain. From time to time exchanges have been made even across the battle lines of documents and even of personal neutral representatives, so that the study has actually gone on throughout most of the world. The results are highly encouraging. There is a growing consensus among Christians about world order. And there is a growing realization that unless Christians can develop through the Church a sense of world community they cannot help a world which is now in effect a *neighborhood* but which has not learned to think of itself as one *community*.

6. The declaration to mankind of the redeeming love of God in Christ is the first business of the Church. It always has been and it always must be. That concerns the individual. Yet the declaration is all too often rendered unconvincing. The individual is confronted by a Church, which speaks of the one greatest fact of all history with a divided, a competitive and often a contradictory emphasis. The recognition of this fact led to the decision six years ago that the first Assembly of the World Council should have as its theme the message of the gospel to a world of sin. The awareness that the present is a very effective time for an intensive, united effort to win new followers for the Lord Jesus has brought the decision that a part of the program of Reconstruction and Inter-Church Aid in Europe should be a very special effort at united evangelism.

The ablest preachers who can be found will in due time be sent to the areas of Europe where human misery and distress has opened many hearts to the gospel of the Cross. While in the main it is thought best to secure men of each nationality to speak to their own people, a few from other lands will be included, even when it becomes necessary to have them speak through interpreters. Experience in the United Kingdom, where "Religion and Life Weeks" have been observed unitedly in upwards of sixty cities, has shown that the response to a common witness is instant and sincere. And always in these campaigns the emphasis upon the World Church has been clear and unmistakable. Edith Cavell faced her Calvary declaring, "Patriotism is not enough." Europe on the rack has discovered that nationalism and denominationalism are not enough. The gospel for the post-war age must be a universal gospel and the *koinonia* to which it calls men must transcend race and class, nation and denomination. Suggestion is always more powerful than simple affirmation, and the presentation of the gospel by an ecumenical team provides a powerful suggestion of the reality of a World Church.

Significantly enough, at the Parish-St. Germain meeting of the Provisional Committee in 1939 following the Madras Conference it was decided on recommendation of the American delegation to commend to the staff of the World Council the carrying forward of plans for a World Preaching Mission. While the coming of the war interrupted this program in many lands, the coming of peace will, as has been indicated, witness a greatly intensified effort of this kind. We are already hearing, and we shall hear increasingly, the voice of ecumenical Christianity making itself heard as over against all selfish denominationalism and divisive evangelism.

7. It would be tragedy if the rivalries of denominationalism were to be replaced by rivalries among ecumenical bodies. For that reason a matter of great importance is the cultivation of close and co-operative relations between the various agencies which partially incarnate the ecumenical spirit. The constitution of the World Council has been referred to as likewise the hope that in future there may be congresses of Confessional bodies related to the World Council. From the history of the Church in recent generations it is quite plain that but for the missionary enterprise there would

be no ecumenical movement. In his unforgettable sermon at Canterbury in 1942, Dr. William Temple said: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last 130 years. Almost incidentally the great world fellowship has arisen from that enterprise. But it has arisen. It is the great new fact of our time. Here is one great ground of hope for the coming days, this worldwide Christian fellowship, this ecumenical movement."

The International Missionary Council, linking the mission Boards of the sending countries to the missions and younger Churches, has made a unique contribution and has a unique place. Although it stresses primarily one function of the Christian Church, that function is one of the greatest. The effective performance of it has increasingly led to the demand for something more inclusive and more comprehensive—a unity which is not merely concerned with one or more of the functions of the Church but with the totality of the Church in all the richness and fullness of its life.

From the beginning the leaders of the movement for this comprehensive unity in the World Council have been intimately acquainted with the missionary movement and concerned for it. Indeed it may be pointed out that many of them were led to seek this larger unity just because of their vital concern for the world mission of the Church. Many of the officers of the World Council have been officers of mission boards or of the International Missionary Council—as, for example, Dr. John R. Mott and Dr. William Paton, chairman and secretary respectively of the I. M. C. There is a strong inter-movement committee with Dr. Mott as its chairman and the relations of the World Council with the younger Churches are by design channelled through the older body. No one who understands the work of the two or their relations can see any room for rivalry or friction. Already from the National Christian Council of China has come an earnest request for a joint office of the two Councils in China. This is symptomatic and prophetic. It is another evidence of growing consciousness of world Christian Community.

The development of community among Christians on a world scale has produced highly significant effects on a national scale. Most Christian unity to be effective must come from the local parish and spread outward. If there were not a general readiness of spirit among the Christians of our time for greater unity no one could account for the wide general interest which Christians have taken in the World Council. On the other hand, certain influences seem to be exerted in the opposite direction, and action by far-seeing leaders of the Churches on the world stage has inspired or accelerated action within the borders of nation after nation. That is, the widest collective response to Christ's prayer for unity has set in motion many another significant response. Churches which have hitherto been unwilling to enter into conciliar relations with their sister communions in their own lands have been eager to enter the World Council. Having done so they then find themselves under a new divine imperative to co-operate nearer home.

This phenomenon is not confined to any one country. It is widespread. In our own land a number of Churches not formerly in the Federal Council have come in since joining the World Council. And others are contemplating similar action. In Britain there was no official body linking all the non-Roman Churches until two years ago. Then the British Council of Churches came into being under the vigorous and consecrated leadership of a grand Presbyterian Scot, Dr. A. C. Craig, and the chairmanship of the late beloved and revered William Temple, who was likewise chairman of the World Council. A similar tendency showed itself in Canada. There the Canadian Committee for the World Council naturally grew into the Canadian Council of Churches, whose inaugural sessions I attended last fall in Toronto. New Zealand had made a like move somewhat earlier and under almost the same conditions. And the Moderator of the Presbyterian Church in Australia, who was our guest in this country two years ago, writes me that the same thing is happening in his country.

It needs to be made clear that there is no constitutional link between such national councils of Churches and the World Council. The latter is not a council of councils or a federation of federations. It is, as its name indicates, a Council of Churches. And they are linked to it directly, not through any intermediary national

body. On the other hand, the constitution recognizes that the Churches in each national area will follow whatever plan seems best for more effective unity in that area. It most cases the natural development seems to be clear. It is to have the interests of the World Council cared for in the national area by the national council, whatever may be its name.

In this country there are certain Churches not yet members of both the World Council and the Federal Council. Consequently it is impossible completely to identify the American Committee for the World Council with the structure of the Federal Council. Constitutionally they are distinct. In practice, by common consent, they are in very close co-operation and the Federal Council recognizes the World Council office as its agent in contacts with Churches abroad.

As a matter of record it is clear that there might be today no World Council even in its provisional form had it not been for what the Federal Council of the Churches of Christ in America has done during the past third of a century to bring about this consummation of the pattern of federal unity. See Dr. Charles S. Macfarland's *Steps to the World Council,* Revell, New York, for the documentation of this statement.

This same pattern may be expected to apply among the Younger Churches. The National Christian Councils of China, of India, etc., will be the effective working links not only with their parent body, the International Missionary Council, but likewise with the World Council. And this is surely as it should be. To develop other structural arrangements in each of these lands would be to dissipate energies, confuse the public mind and involve unnecessary expense.

Thus runs the brief history of the most comprehensive effort since the Reformation for unity among the Churches outside of the Roman Communion. It is larger than Protestantism, since many of the Orthodox Eastern Churches have shared the development and some of them have already joined the Council. It is symbolic, instrumental, a demonstration of effective spiritual unity. And because it is, it provides some promise of the development of real Christian world community under the Lordship of Jesus Christ, who is either "Lord of All or not Lord at all."

THE CONFESSIONAL CHURCH IN GERMANY

By the Rev. Wolfgang Schweitzer, Dr. Theol.,

Bonn, Germany

(The origin of this article and its presentation in this number of the Review are explained in a personal letter from Chaplain David Barclay Walthall, former pastor of the New Providence Presbyterian Church, Raphine, Va., and now stationed at the 44th Evacuation Hospital SM. Writing under date of January 25, 1945, to Dr. Ernest Trice Thompson, Book Editor of the Review, Chaplain Walthall says in part:

"Enclosed is an article which may interest you. A couple of months ago in our location in a Belgian town not far from the German border I met a young German theologian who was working with our Civil Affairs. He had secured his Th. D. degree at Bonn under the Nazis very recently. He showed me his diploma with the Nazi seal. He had gotten through the German lines. He had been permitted to take his work because he had some Jewish blood. He was put out of the army for this reason. His father is quite a well known German Protestant leader and is now Warden of Wistow Training Centre, Newton Harcourt, Leicester in England, where some Germans are being trained now to take up work in the German Church after the war.

"While near me he wrote this article. I asked for a copy and he said I could use it any way I pleased. I thought perhaps you would be interested to read it and perhaps to publish it in some periodical in some revised form. Use it in any way you see fit. It was very informative to me since it came from a brilliant young mind who had just come from Germany and knew the total situation there.

"I have found my whole experience as a chaplain most stimulating and worth while in its opportunities for service. I have lived a busy life for the most part since we waded ashore last June. An evac. hospital chaplain has many opportunities."

Only a few words have been changed.—Editor.)

One of the first questions asked of German theologians is whether or not the Confessional Church (the Church of Martin Niemoeller) is a Lutheran Church. The answer is a simple one: The Confessional Church is not constituted as the High Church in England or the Presbyterian Church in America. The Confessional Church, or, as it may be better described, the "Confessing Church," is a movement within the German Protestant Church. In other words, Confessing congregations exist among the Reformed as well as among the Lutheran adherents. Let us, there-

fore, first of all examine as briefly as possible the position of the various Confessional groups within Germany so that we may have an adequate background for understanding the situation.

I. German Protestantism

From my limited understanding of American Protestant Churches I understand that there exists a great variety of denominations. Although there are many variations in German Protestantism, there is one basic difference to be noted. While in America the various Protestant denominations are distributed throughout the entire country, in Germany the religious differences are mostly the result of historical developments within particular areas. It is the old rule: *Huius regio, eius religio* ("the sovereign decides the religion of his country"). So we find that in Bavaria, in the Rhineland and certain other districts a majority of the population are Catholic, while in Germany as a whole (excluding Austria) Catholics compose 20% of the population. This old rule accounts also for the differences in the Evangelical Church in Bavaria (Northern Bavaria, the area of Nurnberg is Protestant), in Wuerttemberg and in Hannover, even though all three of them call themselves Lutheran Churches in the sense that they profess the Augsburgian Confession (*Confessio Augustana*). The various Protestant rulers from the time of Luther until 1918 left their impression on the Protestant Churches of Germany. Even today we speak of the various *Landeskirchen* ("Churches of a land"). If somebody moves from Wuerttemberg to Bavaria, for example, he becomes automatically a member of the Church which he has just joined. The result of the individualization of the *Landeskirchen* was to make many of them more susceptble to Nazi influence. The resistance of the several Churches differed. Some continued functioning intact, others disintegrated and have been waiting for years to be reconstructed, and the remainder are, even today, in the hands of Hitler's Church party, the so-called "German Christians." It is interesting to note that those Churches which in the 19th century experienced strong revival movements were able in 1933 to see through the transparency of the "German

Christians" more quickly than those which have not had the benefit of spiritual discernment.

In the discussion of German Protestantism, of course, we do not speak about "true membership" but refer rather to a Protestant population. In most districts of Germany it was the custom for most people to belong to the Church of their parents, to their *Landeskirche*. Beside those *Landeskirchen* one finds in Germany some so-called "Free-Churches"; for example, a Methodist Church, a Baptist Church, etc. But they do not have a great deal of importance. Actually there are only three groups of Protestant Churches in Germany: (1) Lutheran *Landeskirchen;* (2) Reformed (Calvinistic) *Landeskirchen,* and (3) United *Landeskirchen.* A Union of the Lutheran and the Reformed Churches was made, for instance, in Prussia in 1830. The so-called "Evangelical Church of the Old Prussian Union" was the result of this merger. But this Union, and this point is important, was involved only in matters of administration and did not extend to questions of dogma. We see this in the fact that most of the old Prussian Provinces have now, as before, the catechism of Martin Luther. So one may say that about three-quarters of the population of the Old Prussian Union were true Lutherans. Only the Rhineland, in so far as it is Protestant, has a Calvinistic population. Generally speaking, one finds Calvinists in Germany only in the sphere of the Rhine river.

While the Union in Prussia is only for administrative purposes, some united *Landeskirchen,* such as in the Palatia and Baden, are organized for purposes of dogma as well. In the catechism of these Churches both Luther and Calvin are quoted.

The Lutheran Churches located geographically from North to South Germany are: The Evangelical Church of Schleswig-Holstein, Hamburg, Bremen, Mecklenburg-Luebeck, Hannover, Braunschweig, Saxonia, Hessen, Thueringen, Wuerttemberg (Northern) Bavaria (without Palatia). They all observe the *Confessio Augustana* and most of them have a Lutheran liturgy, although the liturgy may vary.

Lastly, it must be pointed out that until 1933 all the Protestant *Landeskirchen* in Germany were bound together in a so-called *Kirchenbund* ("Church Confederacy"), although this *Kirchenbund* was only a federation with general functions.

II. The Rise of the "Confessing Church"

Now I will try to give a brief account of the historical development of the Confessing Church in Germany from 1933 to the present time.

The Church party of Hitler, the "German Christians," met openly for the first time in their first great Reich meeting in April, 1933. The old leaders of the Church Confederacy standing helplessly by realized that only a strong, solid and reinvigorated Church would be able to withstand the storms of the new era heralded by that meeting. Some weeks later a conference was arranged in Loccum (Hannover) between Hitler's reliable man Ludwig Mueller and the representatives of the Old Church Confederacy. After several days the discussion was interrupted because the "German Christians" demanded Mueller as a "Reichsbischof." Then the old Churches elected their own candidate: Friedrich von Bodelschwingh, leader of the large Christian benevolent institutions in Bethel, a small town near Bielefeld. As *episcopus designatus* he began in May, 1933, to prepare restrengthening of the German Protestant Church.

The turning-point in the whole historical development of the German Protestant Church came on the 16th of June, 1933, with the introduction of new decrees which put State Commissioners in control of the Church government in Prussia. The guilt for the present state of affairs in German Protestantism can be placed directly at the feet of Hitler for this action. This can be described as an attempt at the *Gleichschaltung* (the process of equalization) of the German Protestant Church. An election of all Church corporations in Germany held in July, 1933, was an effort on the part of Hitler to justify his intervention in Church affairs. Thus he attempted to gain control through so-called parliamentary methods which he had used so successfully in the political field. In other words, he gave the impression of unanimous approval, but this was actually the result of his use of terrorism and violence. The Church's difficulties then were the result of these two events of 1933: The installation of Commissioners and the fraudulent election. Having thus intervened in the affairs of the Church it is

necessary for the State to supplement this seizure of power with new modifying decrees. Hitler, however, in the following years, made only a half retreat. Most of the things are still to be done.

The first result of the Church election was that in the spheres of Northern Germany, where the people are not so interested in Church questions, the "German Christians" received a majority of the corporation. The second was that in all these districts "German Christian" bishops were set apart with Hitler's reliable man Reichsbishop Ludwig Mueller at the head. Of course, Bodelschwingh was forced to return his commission immediately when Hitler sent his Commissioners into Prussia. But it is noteworthy that the result of the election was not the same in all districts of Germany, in spite of the political pressure everywhere. The "German Christians" were not able to get the majority vote in those areas where true Protestant people were living, for example, in Westfalia, Rhineland, Hannover, Wuerttemberg and Bavaria. Of these, however, Westfalia and Rhineland are Prussian Provinces and, therefore, they received "German Christian" bishops like the other Prussian Provinces. But in Hannover, Bavaria and Wuerttemberg one still finds the same bishops who had been leaders of their Churches before 1933.

Generally speaking, the election was a battle, and this first battle was lost in most of the districts of Northern Germany, and some of the districts of Southern Germany, too. The first group which formed for new resistance was a group of ministers: The *Pfarrer-Notbund* (Emergency Organization of Ministers), led by Martin Niemoeller. This Emergency Organization was a forerunner of the Confessing Church. The greatest attack made by the Emergency Organization started in the autumn of 1933. At that time the "German Christians" had a great meeting in the Sportpalast in Berlin. There, in the presence of great numbers of "German Christian" bishops, one of the members of this Church party made a very strong address against some of the important points of the creed and against the Old Testament. This proved that this movement was only a political one, and by their own testimony the bishops were unmasked to be un-Christian. The "German Christians" were never able to recover from the attack

which then was made by the Emergency Organization of Ministers. In the following weeks many ministers and Christian people left this Church party realizing that they had co-operated with heretics. This battle was won by the Emergency Organization. This almost ended the whole Church conflict: A conference was held by Hitler in January, 1934, which not only Goering and the former Reichsminister of Interior Frick and Reichsbishop Ludwig Mueller with his friends attended, but also in which the faith-keeping South German bishops and Martin Niemoeller with some of his friends took part. It was the consensus of opinion that the result of this conference could only be the dismissal of Ludwig Mueller. But it was possible for Goering to eliminate Niemoeller from the discussion by a political move and this trick prevented the Southern bishops from ousting Ludwig Mueller.

The second attack against the "German Christians" started in the next month (February, 1934). This attack began in the Church corporations. Here they had a fierce battle mostly over the Anti-Jewish Law (*Arierparagraph*), which was rejected by the faith-keeping Christian groups (the "Evangelium und Kirche" group). In February, 1934, the faith-keeping majority of the Westfalian Synod broke off the discussion with the "German Christians" and reconstituted itself as the free "Confessing Synod of Westfalia" under leadership of Praeses Koch-Oeynhausen. Other Synods took this Synod for a model. The faith-keeping groups of most of the Synods constituted themselves as free "Confessing Synods," not only if they had the majority but also if they had only the minority in their Synod. Till April of 1934 in nearly all the districts of Germany such "Confessing Synods" had been constituted. In May, 1934, the first "Confessing Synod of Reich" had a meeting in Barmen (Wuppertal). Official representatives of the Lutheran *Landeskirchen* of Bavaria, Wuerttemberg and Hannover were present. From the other districts came missions of the Confessing Synods, for example, Karl Barth, Martin Niemoeller and his friend Hans Asmussen and others. This Synod, the Barmer Synod, fixed some fundamental principles of the Confessing Church in Germany. The first declaration begins with St. John 10: "Verily, verily, I say unto you, He that entereth not by the door

into the sheepfold, but climbeth up some other way, the same is a thief and a robber." . . . By this declaration the "German Christians" were unmasked as men who did not respect the true shepherd, Jesus Christ; for often they said that a man only has to be a true German (simply spoken) if he desires to please God. In that case one does not need Jesus Christ our Lord.

One can see that the Barmer Synod declared the "German Christians" as heretics. The Confessing Church considers that it is impossible to have discussion with heretics within the Church. Only from that standpoint can it be understood that the minorities declared themselves as true Synods. This is an example of the impossibility of using the democratic principle without reservation in the Church. It must be understood that it is a question not of the democratic principle in a political sense but of the democratic principle in the Church. If the democratic principle is used in the Church without reservation, it is easily possible that a heretical opinion can get the majority, in this case a Nazi heresy. The "German Christians" asked for liberty, but their plea was not genuine. They wanted to be free from the Word of God in order to bring the Nazi philosophy into the Church. The Confessing Church, in the name of the Reformers' declarations of faith, had thrown out this idolatry from most of the Churches in Germany.

Perhaps the Protestant Churches in Germany had never been in such a dangerous position since 1555 (end of the Interim) as they were from 1933 to 1935. The danger was that they would lose their status as Christian Churches. The time had come to prove whether the Church was built upon a rock or upon sand.

Finally, what is the Confessing Church? Is it a new Church? Is it a Lutheran or a Calvinistic Church? Are the declarations of the Barmer Synod to be accepted as a new declaration of faith, like the *Confessio Augustana* or the declarations of Dortrecht? The members of the Barmer Synod have fought bitterly against such an interpretation. In Barmen the Calvinists and the Lutherans sat as one body but they were not united as was, for instance, the Old Prussian Union. Bishop Meiser of Bavaria, for example, is a strong Lutheran, who would not be able to take the sacrament with a Rhineland Calvinist. The Declaration of Barmen

has, therefore, not the name "Confession of Faith" but rather "Declaration" and we do not like to speak about the "Confessional Church" but the "Confessing Church." This is a federation of Lutherans and Calvinists bound together for defensive action. But it is plain to see that the question of taking the sacrament together has become acute. In fact, the old Confessions of Faith were also at first defensive declarations and became later the fundamentals of the Church.

With the Synod of Barmen the organization of the "Confessing Church" was completed. Its organization may be described as follows: The members of a "Confessing Congregation" are registered and get "Red Cards" as a symbol of their membership. In the congregations there are "Councils of Brethren" (*Bruderraete*) instead of corporations. In so far as the ministers of the congregations are faith-keeping, they are members of the Council of Brethren. In proportion to the size of a congregation, each Council of Brethren sends one or more members to the District Synod (or, more exactly, "Confessing Synod of District"). This District Synod is able to elect the District Council of Brethren, while in the Councils of Brethren of the congregations some of the men often assumed responsibility on their own accord. This they did without authorization from their own Congregation, because they could not acknowledge the election of 1933, and a new election, under the rules of the Church, was not possible. In the same way the progression upwards from the District goes to the Provincial Synod, for example, in the Province of Rhineland. Here also is a Provincial Council of Brethren. The next step is a Landes Synod and a Landes Council of Brethren. But only in Prussia is it necessary to have Provincial Synods, because the other German "Lands" are only as large as a single Prussian Province. The last step is the "Reichs Synod" and the *Reichsbruderrat* (Council of Brethren of Germany).

You will now ask how this was possible in regard to the police. In fact, the position of the State in the year 1934 was quite amazing. It did not hinder the construction of the "Confessing Church"; the police asked only that these assemblies be always closed assemblies, that is, that only registered members participate. There-

fore it became necessary that membership cards be issued to members of the congregations. It is difficult to say what the administration thought about these proceedings. In retrospect it seems as though it had actually wanted to give time to the so-called *Reaktion* (into which political category the Confessing Church was considered) in order to strengthen itself, so that later on the responsible people could be held for accounting without difficulties. Another purpose perhaps may have been to speed the obviously intended transition from Church to Club. In any case it became obvious from the position of the State already in 1934 that a lack of interest in the fate of the "German Christians" had developed. In reviewing the situation one can say that in 1934 there was comparatively little police intervention. There was much litigation involving Church buildings and other Church institutions, which were often settled in the Confessing Church. Leading jurists such as Reichsgerichterat Flohr, a member of the highest courts, intervened for the Confessing Church.

Through this whole development the "German Christians" were placed more and more on the defensive. One last attempt to take the offensive was made in the fall of 1934, when in Bavaria and Wuerttemberg efforts were made to put Commissioners in office. The faith-keeping Landes bishops Wurm and Meiser were put in house-arrest. But the protests of the congregations, ministers and other groups were very vehement; also the ministers and vicars had learned in the meantime how to defend themselvs against such inroads. The situation in Munich, for instance, resolved itself into a small battle for the building of the Landes Church Government, which was finally won by the persistence of some few faith-keeping vicars who in this way secured the title of the legitimate faith-keeping bishops. A similar attempt was also made in Hannover, although I am unable to say whether it took place at the same time as the Bavaria and Wuertemberg maneuver. I know for certain, however, that these actions had to be given up by Hitler within a few days. The two bishops were released from house-arrest in Munich and Stuttgart and ordered immediately to an audience before Hitler.

At approximately the same time, October, 1934, the Reichs

Synod of the Confessing Church convened for the second time, this time in Berlin-Dahlem. While the Synod of Barmen basically meant the delineation against heresy, the "Church Emergency Law" was proclaimed in Dahlem: " . . . While we have no legitimate bishops, we will in the future take over their functions ourselves." . . . In other words, they would examine and ordain candidates, install ministers and make inspectional visits, all of which were methods introduced by Luther in the year 1529. The beginning was made immediately in ordaining a number of vicars by Praeses of the Synod Koch at completion of services. I myself was there at this service in Niemoeller's Church in Dahlem and heard the formal proclamation of the "Church Emergency Law" at its initial reading. In that proclamation the Confessing Church asked for State ratification.

Now in Prussia and the other "Laender" in which the Confessing Church was in the minority the attempt was made to make itself independent of the "German Christian" Church authorities. The Councils of Brethren gave advice, and the orders of the heretical bishops were ignored. The results at first naturally were numerous suspensions and dismissals by means of which the bishops wanted to exclude the obtinate ministers. My father, for instance, was suspended for 13 months from office as Superintendent. But the most of these suspended ministers held their positions and their congregations sided with them, so that the effect for the "German Christian" bishops was almost nil.

At last the "German Christians" were brought into untenable positions because they were not only attacked from the Confessing Church but also from the anti-Christian groups in the Party (Rosenberg, Reventlow and others), which became increasingly stronger. Usually they call themselves *Deutsche Glaubensbewegung* ("German Faith Movement") or only *Gottglaeubig* ("Believing in God"). These anti-Christian groups and the Confessing Church agreed on one point: Christianity and Nazi-Socialism could not be merged; Christianity cannot be changed to order; it can never deny the Jewish origin of Jesus and Paul. In the Spring of 1935 the moment came when the Confessing Church was able to say that the ideological battle against the "Ger-

man Christians" was finished for all practical purposes though the fight for leadership within the Church was not finished. The new situation was made clear by a declaration from all pulpits of the Old Prussian Synod which for the first time officially fostered the New Paganism. A typical part of this declaration was the attack against the religious hedonism of the German Reich as an eternal one. On the occasion of this declaration a dramatic fight took place between State and Confessing Church in Prussia. It has been noticed very little, since it came exactly on the date on which Hitler proclaimed universal compulsory military service. In order to prevent this declaration all ministers in Prussia on March 15, 1935, were given orders which obligated them to silence. All who refused to sign were arrested. At first over 500 were imprisoned, among them my father. However, the Westfalian ministers planned to read this declaration not on Sunday, March 16, but first on Tuesday, March 18, at special evening services. This obligation to silence should, therefore, be submitted to them by the police on March 17. At this moment the Oberpræsident of Westfalia intervened because he feared, and rightly so, that another 500 or 600 ministers would have been arrested if Goering had held fast to his order. This cultural battle, therefore, would have become very serious and could have been repaired only with difficulty. Civil unrest would have undoubtedly broken out, since the Westfalian farmers would not have permitted the arrest of all their ministers. Goering, therefore, decided to call off this whole campaign and on the same day, Monday, March 17, ordered all ministers to be unconditionally freed. The following Sunday the declaration was read in all Prussian provinces without interference. Undoubtedly this was a victory for the Confessing Church.

Shortly thereafter Hitler decided to leave his former friends, the "German Christians," to their own fate, and with this act their position of influence ended. Hitler appointed Kerrl as "Reichsminister for Church Affairs" with the mission of pacifying the Protestant Church. Kerrl attempted to carry out his task by appointing a mixed commission, the so-called *Reichskirchenausschuss* ("Reich's Church Committee"). At its head was a man from the Confessing Church, Ex-General Superintendent D. Zoellner, who

had, however, not only members of the Confessing Church but also "German Christians" in his Committee, so that the entire proceedings were nothing but an attempt at mediation. The "Reich's Church Committee's" only success was the dismissal of Reichsbischof Ludwig Mueller and the other "German Christian" dictators in Prussia. But it was not possible to reconstruct the Church, because there was no basis for agreement with the "German Christians." I recall a very forthright speech of Martin Niemoeller which I heard in October, 1936, in which he made sharp accusations against his former friend Zoellner because of Zoellner's attempt to compromise with the "German Christians." The most unfortunate result of this mediation was the weakening of many ministers of the Confessing Church, so that the Confessing Church lost its solidarity. The tenure of the "Church Committee" lasted until February, 1937. On account of a conflict with the Gestapo, Zoellner himself had to admit that his attempt was hopeless. He retired and died shortly thereafter.

This was the only time Hitler ever tried to repair the wrong he had done the Church in 1933. He could not re trace his steps entirely. He devastated the land but permitted no reconstruction. The fact of the matter is that there are for all practical purposes no more legal administrative bodies in many Churches. The Prussian Provinces, for example, are waiting yet today for the reconstruction of their Church administration. This condition was taken by Hitler as a pretext to increase control of Church finances. The means thereto are the so-called *Finanzabteilungen* ("Finance Divisions"), which are State administrative bodies superimposed upon the individual Church Provinces. These "Finance Divisions" have complete control of installation of Church positions. Only a few Churches, among them the Church of Wuerttemberg, have been spared from this institution. The Reich's Church Committee also found a very negligible successor in the so-called *Geistlicher Vertrauenerat* ("Spiritual Privy Council"). At its head is Hymmen (neutral); next to him Mahrarene (Landesbishop of Hannover, Confessing Church), and Schulz (Landesbishop of Mecklenburg, "German Christian").

The year 1937 is another turning-point in the status of the

Confessing Church because in this year the Government began a systematic persecution. The examinations and theological courses of the Confessing Church were prohibited with the threat of penalty for violations. A number of leaders of the Confessing Church were punished with jail sentences as they broke the injunction against examination. The collection of funds was also punishable. In the Summer of 1937 Martin Niemoeller was brought before Court. In spite of his acquittal he was arrested by the Gestapo as he left the court-room and taken to the Concentration Camp Oranienburg and later to Bachau, where he is still kept (at least until the end of August, 1944).

In the years which followed, many ministers and congregations were often faced with the problem of solving their conscience conflicts. The meetings of the Confessing Church (Synods, *et cetera*) had to be held in secrecy. Orders could not be issued any more by the Councils of Brethren. Each stood alone. Each Province went its own way. Decisions since that time have not been made. But one thing became clearer from day to day and brought back solidarity of thinking to most ministers; it became constantly clearer that the Party attempted to put itself in the place of the Church. Some "German Christian" ministers who held to Nazi policy left the Church, and since then have worked only for the Party religion. One of the means used to replace the Church in favour of the Party was the substitution of Church festivals for Party festivals: Confirmations, marriages and burials were made into Nazi festivals. Now Party leaders left the Church; and the Church was prevented from publishing their names; the old SS (the voluntary SS) tolerated no more Christians in its ranks. Each official who wanted to be promoted had first to leave the Church. It can easily be seen that conflicts would inevitably break out, because in every small town and city all Germans were at all time confronted with such questions as: Should we seek our help from the Party or the Church? Should we let our children be educated by a voluntary course given by the Church or should we let them go to the "Weltanschauungsunterricht," the official ideology taught by schools? And every answer had serious consequences.

During the war several new developments occurred. The first

one was welcomed by us and that was that the Church in this war was not forced to participate in official war propaganda. The ministers on the whole have been looked upon more or less as traitors. The State is against our expressing ourselves on war matters. This coincided with the theological position of our ministers (influenced by Karl Barth), who felt that the subjects of war should not be discussed in the pulpit (it seems that Karl Barth himself in the meantime has changed his standpoint).

The second new development during the war was an attempt made by the State in Wartheland (till 1918 Province Posen, from 1918 till 1939 part of Poland) to lower the Church to the level of a club, and one which did not possess the rights of an Association within the public law. For practical purposes, the Church has no more rights at all in Wartheland. It collects, for example, no taxes but may accept only voluntary contributions, which though voluntary are controlled and handled like taxes. The experiences, however, which were thus made were quite successful, much to the displeasure of the State. Wartheland obviously should have become the precedent for the future treatment of Church affairs after the war. The Party leaders declared often enough that after the war a complete change would be made in the entire field of religion.

Another point of difference between the Confessing Church and the State arose over the matter of the killing of mental defectives and Jews. The Church was prevented from publishing an official proclamation against this State action. However, in the spring of 1941, in the name of the Confessing Church, Landesbishop Wurm (Stuttgart) wrote an official letter to the Party-Kanzlei in Munich protesting against these barbarous acts. This letter had wide circulation among Protestant ministers in Germany. Friedrich von Bodelschwingh prevented the killing of the inmates of his institution in Bethel when he said that they must first kill him.

Lastly, it must be mentioned that during the war almost the entire Church press was muzzled under the pretext of shortages of material.

III. The Present Situation

The situation today is as follows: There are two Churches, Mecklenburg and Thuringia, which are as before under "German Christian" leadership. These "Thuringer Deutsche Christen" have been taking a new line of propaganda to those parts of Germany where the old "German Christian" movement broke down. They are holding their own services. Sometimes, as, for instance, in Bavaria, they leave the official Church and are, in other words, supporters of the schism.

Secondly, there are, particularly in Prussia and Saxonia, large areas which may be considered more or less devastated Church regions. Relatively fertile ground is found in Prussia in the Provinces of Westfalia and Rhineland, since there the official Church authorities (*Konsistorien*) decided for practical purposes to cooperate with the Confessing Church (the former "German Christian" Bishop Adler has naturally long since left). The only obstacle there is really the Finance Division.

Finally to be listed are the "Intakte Landeskirchen," the Landes Churches which have kept their original constitution: Bavaria, Wuerttemberg and Hannover. Here the "German Christians" were completely excluded by the official Church. Where necessary they emigrated to Thuringia or Mecklenburg or left the Church. On the other hand, many Confessing Church ministers from other regions where the Church is under stronger Nazi control emigrated particularly to Wuerttemberg. That was possible because even the Gestapo usually limits speech and residence prohibitions for certain districts of Germany. From the Wuerttemberg-Landesbishop D. Wurm came also a new unification attempt, which was to prepare the future organization and common ideological basis for Protestant Churches in Germany. In contrast to Hymmen's "Geistlichem Vertrauensrat" (with the "German Christian" bishops of Mecklenburg), this unification attempt of Wurm excluded all "German Christians." In this work almost all Councils of Brethren and "Intakte Landeskirchen" have become co-workers. We are hoping that the right ground-work was laid here for reconstruction after the war.

I hope that this information will contribute to an objective judgment of Protestant Christians in Germany. They have had to suffer more than is known to most within Germany as well as abroad. Niemoeller was by no means alone in his stand. Since 1937, as far as I know, never fewer than fifty ministers were under arrest at any one time; generally there were never less than a hundred in various jails and concentration camps. A number of them perished during their confinement. In spite of much suffering we are still grateful that God has granted us life during these times. It is a time during which our Church has been cleared of deadwood. We are sure that only a Confessing Church has the promise that "the gates of hell shall not prevail against it."

THE BIBLE IN CHRISTIAN EDUCATION*

By the Rev. Joseph M. Gettys, Ph. D.,

Professor of English Bible,
The General Assembly's Training School,
Richmond, Virginia

Mr. Chairman, Members of the Board of Trustees, Faculty, Students and Friends:

I wish to thank you for your presence here and for your interest in the school to which I have been called to serve in the chair of English Bible. I wish to solicit your continued prayers in the work which lies ahead. Tonight I wish to state my philosophy of teaching the Scriptures under four general topics: (1) The assumptions and attitudes with which we ought to approach the Bible; (2) what the Bible is; (3) how we may discover what the Bible says; and (4) why the study of the Bible is so important at the present time.

I. Basic Assumptions and Attitudes

Many persons in the Church would advise us to begin the study of the Bible with the doctrine of verbal inspiration.[1] They would expect the teacher to defend at the outset a view that every word contained in the Bible is divinely inspired and that there is no possibility of human error in the original records, if such could be found. On the other hand, persons like Dr. Ernest Cadman Colwell, who is not in our particular branch of the Christian Church, would have us look upon the Bible as a human record of ideas about God, a record which has no particular sacredness above that of other

*Inaugural address, delivered in Virginia Hall of The General Assembly's Training School, Richmond, Va., on Tuesday evening, March 20, 1945.

[1]See Benjamin B. Warfield, *Revelation and Inspiration,* p. 52. Oxford University Press, New York, 1927.

literature.[2] He would have the teacher become a student of origins and historical backgrounds, not a searcher after a divinely revealed body of truth.

I make bold to suggest a better starting-point, one which commends itself as psychologically and pedagogically sound. It is simply that of letting the Bible speak for itself. If it cannot be trusted to make its own impression on students who read it prayerfully and reverently, then a thousand theories of inspiration will not make it authoritative. Yet the experience of the Christian Church is that the Bible does commend itself to reverent readers as a divine revelation given to man. Through the activity of the Holy Spirit the God who speaks to Moses in the burning bush also speaks to the reader; the God who flashes across the path of Paul on the way to Damascus also sends a still, small voice to the reader's soul.[3] Our forefathers in the Calvinistic tradition have recognized this experience and have attempted to describe it as a redemptive message from God to man verified by the Holy Spirit.[4] Thus we are encouraged to make two tacit propositions as working bases on which to build our thinking about what the Bible is and what it means for Christian education. These propositions are: (1) The God of the Bible is; (2) the God of the Bible has spoken through the prophets and the apostles and most clearly through Jesus Christ. Because these propositions are deeply rooted in the historic experience of the Christian Church and because they have proved trustworthy in individual experience, I dare to approach the Bible with an attitude of trust and confidence and expectancy. I am then prepared to invite other students to do likewise and to move forward in my thinking about what the Bible is.

II. What the Bible Is

One is tempted at this point to state in almost poetic language an appreciation of the sacred Scriptures. If, however, we yield to

---

[2]Ernest Cadman Colwell, *The Study of the Bible,* pp. 122-126. University of Chicago Press, Chicago, 1927.

[3]See Exodus 3:4 and Acts 9:22, 26.

[4]John Calvin, *Institutes of the Christian Religion,* translated by John Allen, pp. 85-92, Seventh American Edition. Presbyterian Board of Christian Education, Philadelphia, 1936. Cf. *The Westminster Confession,* Chapter 1.

this impulse we may obscure rather than clarify fundamental facts, and we wish here to deal with fundamental facts. By way of definition let us say that the Bible is the Divine Voice interpreted in human language, the character and will of God described in living human experience. It is a revelation of the moving, powerful, living Spirit of God in words describing His acts, character and meaning as they were made known progressively to individuals and nations. Beyond this type of definition we dare not go, for the more we delimit by definition, the more truth we shall exclude and the more we shall push the living God into the background of our thought. When our definition becomes perfect so that it requires no further thought it tends to be a symbol which may be substituted for the revelation it seeks to define.

The Christian Church has discovered that the Bible contains a spiritual quality of life within the literary vehicle within which this divine life is expressed. We cannot limit the living Word within the written word to Jesus Christ as God Incarnate, for the living Spirit of God was active before the incarnation of Christ in the flesh and this same Spirit has been active ever since in the collection, canonization and illumination of the Scriptures. We shall be nearer the truth when we say that the eternal God—Father, Son, and Spirit—flowed into the crucible of experience out of which the writings of Jeremiah or John or Paul came, and that we lack the insight required to make a clear distinction as to where the living Word is contained in the written word and where it is the written word. Even though we understand such a distinction, we do not have to make it, for we understand the Bible and the revelation it gives both through intellectual apprehension and through spiritual experience. The Bible is designed to re-create in us, within the framework of our world of experience, the same courage and insight and heroism which it describes in the life of Jesus and Jeremiah and Paul.

Let us at this point learn from the Master who is reported by a saint to have said, "He that willeth to do His will shall know of the doctrine, whether I speak from God, or whether I speak from

myself."[5] He would teach us that the first requisite for Bible study is not a complete theology about the Bible, nor a mastery of every minute detail of criticism; it is rather a willing response to the moving of God's active Spirit in the obedience of love.

This means that we must be careful to keep the Bible itself central in our program of Christian education in the Church, the school, the home and the community. We are not to despise or to overlook God's revelation of Himself through art, music, theology, philosophy, the sciences, the world of nature or the world of toil. At the same time we must not permit any substitute, however promising, to take a place of centrality so that the Bible becomes merely an auxiliary in our curriculum of Christian education.

The nature and purpose of the Bible also demand that the living Christ of the Gospels keep pre-eminence over the defined Christ of the creeds, and that the theology of the Bible energize and invigorate the systematic theology taught by the Christian Church. We cannot any longer assume that the members of our Church have a knowledge of the Bible any more than we can assume that they have a mastery of the English language. The danger we Presbyterians constantly face is that we may know John Calvin second-hand much better than we know Jesus Christ first-hand; or that we can quote the words of the Westminster Confession better than we can demonstrate the spirit and faith of the Apostle Paul. Let us keep first things first and secondary things second.

Once we recognize the Bible for what it is we shall also understand the nature of its authority. The authority of the Bible is not the authority of dogma, of a closed logic, or of correctly phrased doctrines, though all of these may prove their value. It is the authority of a revealing God breaking ever and anon into human experience. This experience is interpreted in a literary vehicle with the mind and Spirit of God and with the express purpose of generating in the reader an obedient response to God. At the very center of this revelation stands Jesus Christ, the Word made flesh, the very embodiment of the gospel of eternal life. The Bible must, therefore, be studied not as an end in itself, but as a means of making God in Christ known vitally in Christian ex-

[5]John 7:17.

perience and thought and action. The moment we make the authority of the Bible rest upon some dogma we shift the emphasis to a category of thought secondary to the Scriptures themselves. The Bible is authoritative, not in and of itself apart from God, but because God Himself speaks in and through it to human beings, inviting them to faith and challenging them to obedience.

When we have experienced the transforming power of God in Christ within our souls, we shall know that we have a sure reason for the hope that is in us.[6] Then we shall not be driven to indefensible positions concerning the authority of the Bible, for we shall know that as it has spoken authoritatively for many centuries, it will continue to speak with an authoritative "Thus saith the Lord" for as many more as the earth lasts. It is so deeply rooted in the best of Christian experience in the Church that its place is firmly established. Furthermore, we shall not be unduly disturbed when we discover certain apparent discrepancies in the written record, knowing full well that God is not limited to the perfection of every word in our tongue or any other tongue to make Himself known. For what man among us has so little vital faith in God as to suppose that His revelation stands or falls with the adequacy or the inadequacy of human language? If we will use the Bible aright we shall find the assurance of our faith deep down within our souls and shall not feel the necessity of pinning its trustworthiness on the authority of the Book alone; but if we lack the assurance of Christian experience, we may well grasp for theories which seem to establish the authority of the Bible elsewhere. Our task is not to offer a weak defence of the Bible but to give a clear exposition of it; not to put a hedge about the Bible lest its sanctity be invaded by the world but to expose it to the world that it may bring to the world a redemptive message; not fearfully to lock it in the prisons of our disturbed minds but to give ourselves completely to the task of taking the Christ of the Bible to the hearts and lives of humankind. This is the pre-eminent task of the present hour.

Having recognized the character of the Bible as a living book

[6]See I Peter 3:15.

which demands by its very nature a central place in the life and thought of the Church, and having recognized its abiding authority for faith and life, let us turn our thought now to some of the techniques by which we may the more clearly catch the redemptive message of the sacred Scriptures.

III. How to Discover What the Bible Says

The movement in the Bible is from God who reveals Himself toward a written record interpreting that revelation. The movement in interpretation is just the reverse—we go through the written record to the God who reveals Himself. To get all the facts about the Bible and then to miss God is to miss the whole point of Bible study. Keeping this fact in mind, in our two-year course we begin with the American Standard Version, using other translations and critical and exegetical commentaries as aids in understanding the sacred text. The limits of time, unfortunately, do not permit the mastery of Hebrew and Greek. As we study the Bible in the best available English text we seek to cultivate a reverent spirit, an honest and open mind, a pure heart, a keen spiritual perception, a sober judgment, a responding love, and a will to obey.[7] We also encourage independent study, feeling that since Christian experience is a very real and personal thing, each person should have opportunity to hear the direct Voice of God. To this end we keep clearly in mind and persistently in practice three basic principles of study.

1. *Let the Bible Speak for Itself First*

What would any one of us think of a host who invited us to a meal and refused to serve portions of his feast until his official "taster" had explained in detail what each delicacy ought to taste like? Yet do we not frequently make that error in our approach to the Bible? The very nature of the Bible and the purpose of the Bible demand that students be led into the text itself. The teacher must also point students to the results of study contained

[7]Cf. Milton S. Terry, *Biblical Hermeneutics,* pp. 31-70. Hunt and Eaton, New York, 1891.

in commentaries as an aid and not as a substitute for the study of the Biblical text. The findings of other students, the results of the study of the teacher, the wealth of exegetical material in commentaries, the experience of many Christians in the Church, all these are essential aids in study, but none are adequate substitutes for a first-hand discovery of what the Bible says. The moment any source-book other than the Bible becomes central, that moment we have begun to lose our Protestant heritage.

Protestantism is in constant danger of beginning where its founders ended rather than where they began. They began with the Bible as focal and central in the thought and life of the Church. They declared themselves free from the holy fathers of the Church, not because they thought the fathers were necessarily wrong in their interpretation but because they wanted nothing to stand between the Bible and the Christian reader. To quote Luther's own words:

> The writings of all the holy fathers should be read only for a time, in order that through them we might be led to the Holy Scriptures. As it is, however, we read them only to be absorbed in them and never come to the Scriptures. We are like men who study the signposts and never travel the road. The dear fathers wished, by their writings, to lead us to the Scriptures, but we so use them as to be led away from the Scriptures, though the Scriptures alone are our vineyard in which we ought all to work and toil.[8]

The genius of Protestantism at its inception was that it took the Bible to the people in their mother tongue. All too quickly, in their effort to explain and define what the Bible meant, the leaders of the Church took it back to the university or the theological center, making it the handmaid of theology, long established by the Roman Church as the queen of the sciences. The man and the woman in the pew have fought a losing battle ever since, for every time the Bible is explained to them they must question whether this explanation is really what the Bible meant to say. If they accept the interpretation of the expert, they no longer feel the need for reading the Bible for themselves. Let them read it for themselves first and become thoroughly acquainted with it; then let them come to all the help which exegesis and theology have to offer, for both

[8] "Proposals for Reform," *Works of Martin Luther*, Vol. II, p. 151. Published in English by A. J. Holman Company, Philadelphia, 1916.

commentaries and systematic theology will be greatly enriched through familiarity with the Biblical text. The wedlock of Biblical theology and systematic theology is as essential as is the joint functioning of the heart and the head in the development of human personality. We must not reject the one for the other but cultivate both together, giving emphasis to the Bible in the discovery of revealed truth and to systematic theology in organizing and understanding the system of faith which grows out of the Bible.

2. *The Student Must be Free to Consult Many Sources in Order to Check and Elucidate the Meaning of God's Direct Message*

The second principle is corollary to the first but never a substitute for it; the student must be free to consult as many good sources as are available in elucidating and verifying the meaning of God's message through the Scriptures. Keeping in mind the facts that the Scriptural text is basic, and that students frequently require some guidance, we encourage them to use commentaries and helps critically and intelligently so that they themselves may arrive at some conclusion concerning the meaning of the sacred text. Because the Bible itself is our home base, so to speak, we dare to be free to investigate the thought of many men, judging their interpretation by the Bible and the Christian faith rather than judging the Bible and the Christian faith by their interpretation. Even as we believe that the Bible is able to stand on its own feet, making apologies to no man, so we are convinced that students who learn to stand on their own vital Christian experience need have no fear of examining many views, some of which differ from their own but which may have a very real contribution to make in rounding out their faith. We seek to avoid taboos and at the same time to hold our convictions. We encourage independent decision under friendly guidance, being convinced that such decision is conducive to spiritual growth and intellectual development. We hold to the basic doctrine that when the Son makes us free, He makes us free indeed—even to the point of understanding persons with whom we differ in our conception of Christian faith and life.

3. *The Student Must Master the Content of the Text Before He Will Receive the Full Force of the Divine Message*

From the two preceding principles we are led to a third. Having observed that students who find the Bible their center ought to be free to use any helps available in understanding its message, we desire to underscore the importance of mastering the content of the text so that students may catch the full force of the divine message. During the time when the careful study of the arts, the sciences and the humanities was made the rule, there was kept alive a persistent fallacy to the effect that the teaching of the Bible should remain in the realm of shallow sentimentality and studied superficiality. Let the study of chemistry in the schools of learning require rigid self-discipline and let the teaching of the Bible be sweet and attractive and superficial—so ran the unwritten law both within and without the bounds of the teaching program of the Church. I can think of no valid excuse for making the study of the Bible dull and disagreeable; neither can I conceive of a good reason for making it shallow and superficial. We are not proposing to make experts out of laymen, all at once, but rather independent and more thorough students who find the Bible a source for developing Christian experience and a guide to more abundant living in the modern world. In this we believe we have the support of the more far-sighted leaders of the Church. We hold to the views that the study of the Bible should relate directly to the problems of life; that its study should be an adventure in individual and group discovery which offers the driving thrill of achievement; that its study should be gone about in a sane, systematic way so as to encourage a cumulative effect; that technique of study rather than second-hand results of study should be given more emphasis; that laziness and superficiality in study and religion are to be supplanted by industry and thoroughness; that no price in persistent effort is too great to pay for a revitalized Christian faith growing out of a transforming experience with Christ; and that many good students will become better teachers through a constant effort to find new and arresting ways of presenting the message of the Bible to others.

Our students learn that as teachers we must first initiate an approach to the Bible which cultivates a feeling of "at-homeness" on the part of the average reader so that he sees the Bible as a treasury of spiritual experience for which he himself has the key. The importance of creating this attitude through actual discovery on the part of the reader cannot be over-emphasized. Further, lest the average reader should become too discouraged, the initial approach should embody the most elemental principles of study; that is, those principles which are simple and understandable but which will lead to fruitful and abiding habits of study and Christian living. We should not expect the novice to become an expert interpreter or an authoritative theologian overnight but we should always aim at helping the novice to find God in such a way that the spiritual experience necessary for fruitful interpretation and sound theology may be cultivated from the beginning of his study.[9] Beyond the simpler approach we must go to the use of commentaries, their choice depending on the intellectual and spiritual level of the students involved. Unfortunately, there are a very limited number of good commentaries actually written for the layman, though there are many which may profitably be used by him. As some leaders in the Church are now recognizing, there is a great need for translating the work of scholars into the language of the common man.

Like one of my distinguished predecessors, Dr. M. Ryerson Turnbull, I feel very much the demand for this type of help for the layman. My aim, like his, is to help the rank and file of the Church to discover for themselves rather than to tell them what I have discovered. Of course, the two approaches are complementary rather than mutually exclusive. I shall not attempt to describe my method of approach here, for I am now in the process of putting my philosophy into concrete form with a "How to Study the Bible" series, the first of which is just off the press. This first booklet, entitled "How to Enjoy Studying the Bible," is a statement of elemental principles with illustrative exercises taken from the

[9]See Howard Tillman Kuist, "The Training of Men in the Christian Tradition," *The Union Seminary Review*, April, 1941; and "The Use of the Bible in the Forming of Men," *The Princeton Seminary Bulletin*, June, 1944.

Gospel by Luke. This is to be followed by four others now in the making: "How to Study Luke," "How to Study the Revelation," "How to Study I Samuel" and "How to Study Jeremiah." A sixth booklet, on how to study one of the Epistles, will come next. These six guidebooks will give an example from several different types of literature in the Bible and, if these prove sufficiently helpful, will be followed by studies in other books. This series will appeal much more strongly to persons who want to study the Bible for themselves than to those who insist upon having their religion handed out in predigested form. It may or may not establish more interest in the direct approach, but I am convinced that this approach brings more effective and more lasting results when it is utilized.

We may summarize our argument thus far by stating that the Bible justifies itself to us as a Word of authority from the living God; that by its very nature it demands a central place in the curriculum of Christian education; that while we must use wisely the many helps which are available for its study, we must center our study of the Bible on the text itself; and that since the function of the Bible is to bring God redemptively into the life of man, it must be directly related to the problems of the modern world. Now let us turn our thought to the importance of the Bible for Christian education in our day.

IV. The Importance of the Bible for Christian Education

The actual importance of the Bible for Christian education may be discovered in at least two ways. The first is the place given to its study in the curriculum and the second is the use to which the Bible and its message are put in meeting the deep needs of men.

Because each educational agency and each educational institution must plan its curriculum in terms of its total aims, no set rules can be suggested for the amount of Biblical instruction in any program of study. I pause here to recognize the fact that the Administration of the Training School, past and present, has seen fit to put the Bible at the center of the curriculum and has built the interpretive and practical courses in Christian education around the study of the Scriptures. Courses in theology, philosophy, Church history, psychology, educational methods, art and music are

correlated with the courses in Bible both through teaching personnel and through integration of materials. This represents an ideal toward which to strive in building a curriculum of Christian education. Besides teaching the content of the Bible in certain courses I join with other members of the Faculty in supervising and counseling a group of students who are actually teaching Bible in Sunday School or public school. Thus the inspiration of the student's study is turned to practical application and use in Christian service. Fortunately, most of the other professors who are specialists in other fields teach one or more Bible courses, thus bringing the dynamic sourcebook to bear directly on the discovery of the best techniques of religious education. These are but illustrations of the way in which the Bible has been made central in our curriculum of Christian education.

The Training School has also moved forward in other ways to bring the Bible and its message more effectively to the Church and the community. Beginning with a summer session in 1945 it will offer a course of study leading to the Master of Arts degree in English Bible. This course of study is designed particularly to help train a larger number of consecrated young women for service as teachers of Bible in the public schools. Further steps in bringing the Bible back to the Church are now being considered and will be announced at the proper time. They will underscore the importance of using the Bible in an aggressive, evangelistic teaching and training program in local churches and communities.

The importance of the Bible may also be measured by the use to which it may be put in meeting the needs of the modern world. I shall mention only three needs which the Bible is pre-eminently fitted to meet. These are the world's need for the authority of God, its need for a vital and living faith, and its need for the transforming power of Christ.

When we look at our world we see a world of achievement in industry, of development in science, of advancement in the power of destruction, of nationalism in statecraft, of corruption in politics, of superficiality in philosophy and of cynicism in religion. It is a world which rejected the authority of God and accepted the authority of dictators; which proudly essayed to work out its

destiny and ended in tragic ruin; which denied its need for a Savior and attempted to commit suicide rather than confess its sin.

The Church has, of course, lived in this modern world and has felt the full impact of its pagan spirit. In the realm of the Bible in Christian education, it is true in a great many instances that our grandparents had a vital religious faith born in worship and the study of the Bible; that our parents inherited a reverence for the Bible and for religious faith but frequently did not have a very vital experience of God in everyday life; that we have made the study of the Bible and the practice of a vital religious faith matters of convenience rather than habits of life; and that our children have tended to discard the Bible, to reject the demands of Christian faith and to search after other ways of life which promise more immediate satisfaction of their momentary desires.

Along with the decline of vital religious faith and the gradual relegation of the Bible to a place of little importance, a new world view was developed in theological and educational circles. The successful apostle of the anti-Christian educational movement was Dr. John Dewey, who persistently and effectively attacked the sterile Christianity in which he had grown to maturity. As a substitute for the Christianity he rejected, Dewey offered a humanistic pragmatism which put man rather than God at the center of the universe. He urged persons in and out of the Church to reject the restrictive ideas and ideals which had marked the traditional religion of their fathers and to give themselves to the building of the new utopia which was just around the corner.[10] Progress was the watchword of the age. It soon came to mean change rather than a forward movement, but no such distinction was made, for the concern was with temporal rather than eternal events in history.

This new world order was to be brought about first of all by a "Corpernican revolution" in educational philosophy. The old content of education which dealt with truths or ideas was held to be invalid and had to be supplanted by a new method of experimentation. The child—glorified, unhampered, lord of the universe child—was to be placed at the center of the educational process.[11] Since

---

[10]John Dewey, *The Quest for Certainty,* pp. 72-78. Minton, Balch and Company, New York, 1929.

[11]John Dewey, *School and Society,* p. 51. University of Chicago Press, 1900.

Man had taken the place of God, why not? Since Christians had frequently placed themselves rather than Christ at the center, why not? So the child soon learned to want what he wanted when he wanted it—and to make himself disagreeably unpleasant until he got it. The "new psychology" prevailed over the old discipline and its apostles soon found themselves with a prestige for which they were hardly prepared. They frequently counseled "no repression" and "creativity" and "self-expression" to a point which made parents the servants of their children, themselves being forced to repress the wisdom and judgment learned in both the cumulative experience of the race and their own experience in daily living. Inasmuch as this so-called "new psychology" supplanted the basic idea of Christian training in the home, the Christian home fared badly. Not all the blame can be put on the psychologists, for many parents had permitted themselves to drift along with whatever wind blew hardest.

The view expressed by Dr. Dewey in his Terry lectures soon became the logic of a large number of educators, Christian and non-Christian. He proposed the complete rejection of the supernatural and the substitution of the natural; the rejection of religion and the acceptance of a "religious" attitude towards life.[12] He assumed that by pooling human intelligence and human interests the human race could establish an ideal society, building it upon a common faith. The implications of Dewey's philosophy, long felt in theological liberalism, worked their way into religious education. To take only one example from Church life, the emphasis was placed on the discussion of "live" issues, so much so that many young people's groups in the Church spent their time pooling their ignorance in discussion and doing nothing about everything. The Bible and the doctrines of the Christian faith were considered to be outmoded and therefore marked for the scrap pile. Young people should have what they wanted and were not hesitant about making demands upon their elders. Their experimentation in thinking and in social conduct led to many tragedies, to be sure, but these tragedies were winked at in so far as possible.

Only one further step needed to be taken, and that was taken by

[12]John Dewey, *A Common Faith,* pp. 26-29. Yale University Press, New Haven, Conn., 1934.

Harrison Elliott when he wrote a book to raise the question whether religious education could be Christian in the modern world.[13] To say that he seriously doubted the possibility is grossly to understate his thesis, but it will indicate the direction of his thought. H. Shelton Smith, a one time liberal, wrote his *Faith and Nurture* in reply.[14] Meanwhile the paganizing of life through secular education went on apace. The Church which had so long insisted on the separation of the Church from the State began to make sporadic efforts to get the Bible back into the public schools as an elective in the total education of the child and likewise to strengthen its work among its members in university centers. In the face of growing criticism and loss of enrollment, it sought to improve its program of education in the Sunday School.

Then came Pearl Harbor. The air castles of the so-called realists and the practical pragmatists, with their rosy promises about the goodness of man, already top-heavy with their own weight, were blown to high heaven. Needless to say, the fragments are still falling. As the nation geared itself for war, the Church began to re-examine its resources and its program of Christian education. It is now girding itself for a greater test than that of serving in a world at war, for unless it brings God into the peace, that peace will be uneasy and short-lived indeed.

Let it be said that our experience with modern humanism has taught us several things. It has taught us that man is not made good by supposing that he will do no evil, and at the same time it has taught us that man has great potentialities which the Christian enterprise has not been able fully to utilize for the good of mankind. It has shown us that human beings, be they children or young people or adults, ought to be the major concern of education; but at the same time it has demonstrated the theological fallacy of making man rather than God the center of life and of the educational process. Humanism has also taught us that vital religion has a contribution to make to living in this world but that no religion has vitality sufficient to change this world which does not

---

[13]Harrison Elliott, *Can Religious Education Be Christian?* The Macmillan Company, New York, 1940.

[14]Charles Scribner's Sons, New York, 1941.

draw on the redemptive resources of a God above and beyond this world. It has taught us that the teaching of religion ought to be done by the best techniques and in the best manner of which we are capable, but at the same time has shown that a methodology which does not teach a basic Christian content of faith lacks power to accomplish high goals. Humanism has also pointed out the inherent weakness of a defensive and unfruitful Christianity and at the same time it has cleared the way for an aggressive, virile, vital Christian advance in the realms of evangelism and education. Last but by no means least, humanism has taken many forms and has spread to the ends of the earth, finding a great hunger of soul for some authority over life, for some faith by which to live and for some Savior to create a new fellowship among men; and in so doing, by its complete failure to meet the needs of the modern world, it has flung a challenge to the Christian Church to give to the world a real and beneficent Authority, the content of a vital and living faith and a Redeemer able to transform the world into a peaceful and brotherly society of nations.

What, therefore, is more important at this hour than the authority of the God of the nations as He is revealed in the Scriptures? What is more vital than the living faith which is mirrored in the pages of Holy Writ? What greater power to transform the world can be offered than the Christ who shines through the words of the Christian gospel? Surely the Church of Christ around the world cannot fail to see that it may join hand, heart and mind to bring to the world through the Bible and through the Christian gospel it proclaims what the world so desperately seeks. Our high privilege is unmistakable! Our solemn duty is clear! Each in his own way, and I through the chair of Bible to which I have been called, must take the living Word of power back to the Church, and the Church out to the needy world!

"A PINCH OF SPICE"

By the Rev. Leslie Bullock, Th. M.,
Minister of The Presbyterian Church of the Covenant, Houston, Texas

In the past few years a name that had been long forgotten has achieved some prominence in the thinking of the theological world. It first began to come out of oblivion in the period following World War I, when Karl Barth discovered that, almost a hundred years previously, Soren Kierkegaard had been thinking of life and religion in the same way that he was thinking of it. Although Kierkegaard remained inaccessible to English readers for some fifteen years after this, English and American theologians were nevertheless being prepared for the advent of his works. The thought of Barth and Brunner was carried to English-speaking lands by translations and by refugee professors. The new, dialectical theology was rapidly making a place for itself. Therefore when the extremely dialectical ideas of Kierkegaard found their way into English the ground had been broken and they were not easily dismissed.

It has only been about ten years since Kierkegaard's works first began to find their way into English. Through the efforts of Swenson, Lowrie, Dru and other translators, practically the whole voluminous literary work of Kierkegaard has now appeared in England, and the few major works yet unpublished are now in process of translation and publication. The growing importance of Kierkegaard for English and American students has resulted in large measure from this prodigious labor of translation. But the fact that his works have appeared at a time of religious and social crisis, that they are a challenge to the thoughtful student and that they contain much food for thought must also be taken into account as we attempt to measure his significance. For these reasons the study of his thought is increasing and his significance

as a theologian and Christian psychologist of great moment is rapidly being established.

Regarding this growing interest in Kierkegaard in the last few years we wonder why this sudden rebirth of enthusiasm in one who has been so long dead and why this tremendous interest in works which never before have found much hearing in religious circles. For Kierkegaard had to finance most of his own publications, and none of them paid their way. Why should they now be finding an audience, especially outside the land of their birth?

Though it seems most remarkable that Kierkegaard's works have been translated in such a short time, the fact has not been without its disadvantages. They have poured upon the public in such a flood that little time has been left for careful study by reviewers and interpreters. In reviews and articles absurd statements have been made either by those who have tried to digest and evaluate the whole voluminous work in one effort or by those who have picked up the latest volume to come from the press and on the basis of one reading of it have tried to write an interpretation of the whole of Kierkegaard's thought.

Such hasty and imprudent methods of interpretation always follow in the train of new publications, and for the most part they must all be accepted cautiously. No doubt they have had a strong influence in leading others to buy and read these works for themselves; and some of them are certain to have some true interpretation of Kierkegaard in them. Nevertheless, they have left many false impressions in the mind of the reading public, most of which may be traced directly or indirectly to one basic misinterpretation—a lack of understanding of Kierkegaard's purpose in writing.

In order to understand any writer we must start with his own purpose in mind and not with what we think that purpose ought to be. Perhaps it was this that confused Kierkegaard's readers in his own day. The whole first part of his literary work was given in an indirect form without any mention of his purpose. Only in the later years of his life did he reveal himself as the author of the earlier works and state his purpose in writing them, that purpose being best stated in a book published after his death, *The Point of View for my Work as an Author,* where he says,

> . . . the whole of my work as an author is related to Christianity, to the problem of becoming a Christian, with a direct or indirect polemic against the monstrous illusian we call Christendom, or against the illusion that in such a land as ours all are Christians of a sort.

Many who have written about Kierkegaard either have failed to read this most important little book or, having read it, have failed to understand it. In any case, they have not written with his avowed purpose in mind. Consequently he has been accused of everything from hyper-orthodoxy to atheism!

The severest criticisms brought against Kierkegaard have been from the point of view of philosophy; and these have been directed at his work as though it constituted a *system* of philosophy. But Kierkegaard had no intention of building a system of thought. On the contrary, it is only necessary to read any one of his books to see the scorn with which he regarded all attempts to systematize life and existence. His keenest satire was aimed at the system of Hegel, which was so in the mode in his own day; nor did he neglect the theological systematizers of Denmark and Germany. Above all, he did not want his own work to be regarded as a system.

But if there is no system, then there can be no objective results which the individual may appropriate and call his own. Nor was Kiergekaard desirous of producing results like a machine producing parts for an automobile. His view of personality was higher than that. Man has been endued with a mind in order that he might use it; and it was Kierkegaard's desire to make men use their minds, not to feed them on results. He was of the school of Socrates, who felt it his purpose to be an intellectual midwife. Therefore, Kierkegaard's work might well be symbolized by a question mark, for its purpose was to awaken men to the necessity of decision. In the *Point of View* he says, "In all eternity it is impossible for me to compel a person to accept an opinion, a conviction, a belief. But one thing I can do: I can compel him to take notice."

Instead of results, Kierkegaard offers a method, not only of thought but of existence—of becoming a Christian. Most of the criticism that has been directed against him, however, has not been against his method but against an objective system that does not exist. The Don Quixotes of the theological world have again

sharpened their lances and ridden forth to battle against the windmills!

The method which Kierkegaard formulated in his voluminous writings is, as I have said, an attempt to find what it means to be a Christian. This did not rise out of the cogitations of a confused mind, as some critics have felt. It came out of his mental and spiritual exerience, born in suffering and nourished on lack of appreciation, and scorn. During these experiences Kierkegaard recognized that there was a growing breach between the Christianity of his heart and that of Christendom. For this reason he never entered the ministry for which he had prepared himself.

On the occasion of Bishop Mynster's death, Professor Martensen acclaimed the deceased bishop *a witness for the truth.* Though he was a friend of the famed bishop, Kierkegaard felt that this was going too far. He believed that a witness was not just a preacher but one who had suffered spiritual anguish; one who had known the suffering of complete self-denial and faith in the absurd; one who reduplicated in his life the convictions of Jesus Christ. This he did not claim for himself; but he would not agree that Bishop Mynster or Christendom had any claim on the title, either. Feeling the mockery of this situation, Kirkegaard launched a polemic against the Church which was carried on until his death. But in order to understand this attack, we must understand the state of Christendom and the Church in his day.

During Kierkegaard's life the Hegelian philosophy with its proposed solution of all the problems of existence was in vogue. The absolute mind being unfolded in the historic process was now supposedly giving men the opportunity for the first time to understand God. And they found Him, not as a person but as an idea in their own minds. By means of a synthetic dialectic it seemed that anything could be found out in short order, and the contradictions of existence became capable of easy solution. Merge the thesis and the antithesis and you have a synthesis—an easy answer to any question. This philosophic attitude, finding its embodiment in a complete system of thought which comprehended the universe, found easy access into the church and theological thinking of that day. As a consequence, the Church was dying. Christians lived not by their own experience of the truth, but by the intellectual

acceptance of the results of some one else's thought. Christianity was no longer the vibrant, living heart of life. Rather, it had become the finger-nails and hair, the dead extremities. There was much argument about theology, and most people knew a great deal *about* Christianity—but there were very few Christians. With Hegel, they had identified the *idea of God* with the living God and had become lost in the resulting confusion. In *Judge for Yourselves* Kirkegaard observes, "By construing Christianity as doctrine the situation in Christendom has become sheer confusion, and the definition of what it is to be a Christian has been rendered almost unrecognizable."

It was in protest against such a "monstrous illusion" that Kierkegaard wrote, not to construct a new system of theology but to equate doctrine and life. He was simply raising "a cry of alarm," as he says in his journal. In the face of decadence and spiritual superficiality he was giving warning that such Christianity is not Christianity at all but simply a matter of forms and ideas.

Perhaps Kierkegaard best explains his purpose when he says in his journal that he is "a pinch of spice," a corrective. It was not his desire to formulate new doctrines. In the main, his theology was consistently in the Reformed and Evangelical tradition. But he did give it a new flavor. With sharp wit and piercing satire he cut away the encrusted foolishness that had been gathering on the truth. With a keen insight into the nature of man he portrayed him as he was, a lost sinner and not the master of the universe by virtue of his reason. In humility and devotion he caught the vision of the transcendent and holy God, in suffering love revealing Himself through His Son Jesus Christ. With these things in mind he tried to find how he could become a Christian. The answer he found was the same as the motto which Ibsen ascribes to his character, Brand, "All—or nothing." Christianity meant the complete surrender of one's whole being to Christ.

Nor was Christendom the only "monstrous illusion" against which Kierkegaard protested. It was also against the illusion that everyone born in Denmark was a Christian because he was a citizen of a Christian country. Being the state Church, the Lutheran communion felt that it had a claim upon every citizen; and Christianity had degenerated to the point where everyone

by being a member of the State was also a member of the Church.

It was on this whole superficial view of Christian faith that Kierkegaard made his literary attack. It was with this purpose in mind that he wrote: to find in his own spiritual experience what it meant to become a Christian and to apply that standard to the Church. In the scales of Biblical truth and spiritual experience he weighed the Christianity of his own day and found it wanting. In *The Sickness Unto Death* he calls it to account by saying, " . . . it must be said that not only is it [Christendom] a wretched edition of Christianity, full of misprints disturbing to the sense, and of senseless omissions and additions, but that it has abusively taken Christianity's name in vain."

The method, or way, of Christianity he found to be the way of faith. But faith had a far different meaning for him than it had for Christendom at that time. Faith was conceived by the world as the rational assurance of the mind that certain ethical truths were of the highest order. Faith, for Kierkegaard, is life, existence itself. It is not a matter of paying lip service to a creed but a way of life in which one individual alone before God seeks to reduplicate in his own existence the truth which is to be found only in Jesus Christ, the God-Man. Faith is not a matter of words but a way of expressing in life the inmost convictions of the heart.

It was this standard which Kierkegaard applied to the Church of his day, and the Church failed to measure up. Perhaps Christendom today—at least, parts of it—needs this same standard applied to it to reveal its utter failure to fulfill the mission for which it was created. The American Church particularly has sunk into the mire of complacency and verbalism and no longer expresses in its life the truth of suffering and redemption that is in Christ Jesus our Lord. Rather, we have made the words *freedom* and *liberty* the criteria of ecclesiastical success and have failed to remember that Jesus promised to his followers only persecution and tribulation as the reward of a true witness. The Churches of Europe are feeling the forces of the world hurled against them now and are beginning to realize the existential meaning of Christianity. Perhaps it will take a similar situation to awaken us to the fact that we are tottering on the verge of a spiritual abyss and that we are not far from perdition.

However, Kierkegaard's growing importance in England and America is a sign of hope and promise. His criticism of a coldly superior ecclesiasticism that talks much and does little applies to our own life today. The fact that he is being translated, published, and read by many seems to indicate that there are some who feel the spiritual danger of our times and are seeking an escape from spiritual destruction. To those who look about them and see a dead ecclesiasticism, Kierkegaard, with stern countenance, points the way out. It is not an easy way, but it is sure. He offers no ecstatic visions and emotional catharses; nor will he allow an answer of *yes* to five questions to be the standard of a man's Christianity. He demands, unconditionally, a new creature, a transformed character, a new man in Christ. This alone can be the standard of Christianity.

Perhaps Kierkegaard has not exaggerated the nature of Christianity nearly so much as our contemporary critics have said. Has he not in a new and vivid fashion reiterated the same truths that Christ and Paul spoke so long ago? "Except a man be born again, he cannot see the kingdom of God." "If any man be in Christ, he is a new creature." Christ cannot enter the human heart without making some change there. But today, by an answer of *yes* to five questions, we are considered Christians, no matter what course our lives may take!

Kierkegaard's purpose in writing was the same purpose as that which has motivated all great Christian writers—to find the truth for his own life in his relation to God and to pass it on to others. If we consider Kierkegaard from this point of view, then he can be of tremendous value to us. Just as the intense spiritual experiences of any great Christian offer us a new insight into the meaning of Christian faith, so these writings of Kierkegaard, embodying as they do his pilgrimage of faith, can become a landmark in our spiritual experience if we will but let them. But to approach them as a system, or the results of a system, will render them useless. We cannot start with results but must walk the same path of eternal decision that he walked, continually under the gaze of a holy and loving God. Perhaps if we walk this path, we, too, may learn again what it means to be a Christian.

THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 50 cents.

Published by the faculty of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

EDITORIAL STAFF

J. Gray McAllister, D. D., Editor-in-Chief
Ernest Trice Thompson, D. D., Book Editor
Edward Mack, D. D., Associate Editor
W. Taliaferro Thompson, D. D., Associate Editor
Howard T. Kuist, Ph. D., Associate Editor (Advisory)
Albert C. Winn, B. A., Business Manager
Albert E. Dimmock, B. A., Assistant Business Manager

In regard to general matters, articles and editorial business address the Editor-in-Chief; on business matters, subscriptions, etc., address the Business Manager; with regard to books and book reviews address the Book Editor.

In accordance with the general wish of our subscribers, subscriptions are continued unless discontinuance is requested.

Change of address, discontinuance, or failure to receive the Review promptly and regularly should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article. Union Theological Seminary and the editors do not assume responsibility for the views expressed by the contributors.

Address: The Union Seminary Review
Union Theological Seminary
3401 Brook Road
Richmond 22, Va.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D., D. Litt.,
Union Theological Seminary, Richmond, Va.,
Book Editor

THE BIBLE AND THE COMMON READER. *By Mary Ellen Chase.* The Macmillan Company, New York. 316 pages. $2.50. This is a book designed to create in the common reader a love for the Bible as literature. It is written in the fascinating style of one who is a novelist of distinction and professor of English at Smith College. It contains an introductory section dealing with the nature of the Bible, the history and value of the King James version, a short history of the Hebrew people and an analysis of their racial and literary characteristics. This is followed by a section each on the Old and the New Testament, discussing the literary values of selected portions chosen to illustrate the wide variety of literary types which the Bible contains.

Although the book itself is delightful reading and may serve to assist many in using the Bible for the purpose of literary adventure, it is doubtful whether it will contribute much toward helping its readers to hear the voice of God in the Scriptures. It seems to be written on the assumption that "the Bible . . . is the noblest record in any language of the hearts and the minds of men." But the Bible is more than this. It is the revelation of the heart and mind of God. It is doubtful whether this book makes a reader sufficiently aware of this fact.

And who is the "common reader" for whom the book is written? One cannot escape the feeling as he reads that the "common reader" in mind is the Smith College student with whom Miss Chase works, and for whom she is seeking to salvage the Bible after it has been discarded through the emancipation from traditional beliefs. One wonders whether the "common reader" might not rather be found in the widespread areas of desperate human tragedy today. The final question regarding any book on the Bible is this: Will the view of the Bible here exhibited lead men to an understanding of it which will keep their feet on firm ground though "heaven and earth" should pass away? Does it unlock treasures which endure when all other treasures are gone? Does it sustain the widow in her hovel; the homeless in his destitution; the prisoner in his chains; the dying soldier in his latest earthly moment; the bereaved in endless days of desolation; the remorseful and sin-burdened in their midnight agonies? One is disturbed by a strange wondering as he reads this book, as to whether it fulfils these high demands in the picture of the Bible here unfolded.

DONALD G. MILLER,
Union Theological Seminary, Richmond, Va.

YOUR KEY TO THE BIBLE. *By Theodore Huggenvik.* Augsburg Publishing House, Minneapolis. $1.50. The sub-title of the book indicates its interest and scope: "Your Religious Concern With the Bible." The author begins with a high belief both in revelation and inspiration, dismisses critical problems as of little consequence, and proceeds, book by book, to give a brief analysis of each book of the Bible. A keyword for each book is chosen, an outline of the content presented, and then some general introductory re-

marks concerning the high points of the book, and its meaning. It contains an historic chart of the Old Testament kings, a brief chapter on the Inter-Testament period, a short outline harmony of the Gospels and a very brief bibliography at the end. The discussion of New Testament books is more complete in most cases than is true of the Old Testament books.

The book would be helpful in mastering Biblical content in a very general way. It does not contain much guidance for thorough or detailed study of any of the books of the Bible. It dismisses critical problems so easily that one is led to question the judgment of the author (e. g., the question of the "second Isaiah" is dismissed with three sentences on the ground that such a great prophet could not remain unnamed). It is a helpful summary of the general content of the various books of the Bible for those who do not have more thorough materials available.

DONALD G. MILLER.

HOW TO ENJOY STUDYING THE BIBLE. *By Joseph M. Gettys.* 37 pages. 50 cents. This is the first, and basic, brochure on a projected series of pamphlets on *How to Study the Bible,* by the Professor of Bible at the General Assembly's Training School, Richmond, Va. It deals with the fundamentals of method in studying the Bible, listing and illustrating various principles which aid in releasing the message of the Scriptures. The aim of the pamphlet is to assist the student in studying independently, in order that the Bible may become a vital book even when commentaries and other tools are not readily available. The pamphlet is designed on pedagogical bases, seeking to suggest and to guide the reader in his own search rather than doing the work for him. Unless one is willing and anxious to study for himself he will find little help here. If, on the other hand, one is willing to utilize the principles here projected with honest effort on his own part he will find stimulating and helpful guidance. The author plans to follow this introductory work with a series of short pamphlets on how to study certain specific books of the Bible. This pamphlet would be basic in utilizing them. Those who find help here will be eagerly anticipating the appearance of subsequent numbers in this series. Order from the Presbyterian Committee of Publication, Richmond 9, Va.

DONALD G. MILLER.

THE FIRST JEWISH BIBLE; JEWISH THINKERS AND PROPAGANDISTS; JEWISH WIT, WISDOM AND WORSHIP; PAUL LAUNCHES THE NEW TESTAMENT. All *by Roy L. Smith.* Abingdon-Cokesbury Press, Nashville and New York. Each 63 pages, and each twenty-five cents. These four new volumes have just been issued in the twelve-volume series on *Know Your Bible* under the direction of an editorial board of seven outstanding Bible scholars. As readers of the first four volumes in the series already know, the material, presented in question and answer form, is the result of the latest critical scholarship with its interpretation of the Scriptures. While some conservative readers would find some things with which to disagree in each of these four little volumes, there is far more that is wholly helpful. The analysis of the Book of Job is outstanding. It makes clearer in a few pages the whole message of that book than almost anything else available. The treatment of the Book of Psalms is also intensely helpful. Dr. Smith brings to the task of writing these volumes two great qualities—the ability to write so as to let his readers see the Bible in a large, comprehensive manner and the skill to give concrete details in few paragraphs.

CHARLES HADDON NABERS,
Greenville, S. C.

OLD TESTAMENT BIBLE LESSONS FOR THE HOME. *By Margaret Dager Lomas.* The Westminster Press, Philadelphia. 220 pages. $1.25. This book is planned especially to meet the needs of families in which regular attendance at church and Sunday School may be difficult but it will be a useful book in any home where there are children. Twenty-six carefully chosen Old Testament passages or stories are made to live. For each there is a Bible text, an introduction, a practical interpretation, a story to make it meaningful for present day life, some things to talk about, a Scripture memory passage, some practical things to do in the home or neighborhood, and a prayer.

THE SATURDAY AND SUNDAY LESSONS FROM LUKE IN THE GREEK GOSPEL LECTIONARY. *By Bruce M. Metzer.* The University of Chicago Press, Chicago. 99 pages. $1.50. This little book is Number 3 of Volume II of the series, *Studies in the Lectionary Text of the Greek New Testament,* so it is a part of the project for the study of the lectionary text sponsored by Dean Colwell, of the University of Chicago, along with a group of collaborators. The book is also part of the doctoral dissertation of Dr. Metzer, an instructor in Princeton Theological Seminary. Naturally, the book will be of interest only to those who are rather expert in the science of textual criticism. Dr. Metzer, following the technique of Dean Colwell and his group, has made a very careful analysis of the textual characteristics of that portion of the lectionary text. He finds rather significant variations from the later Byzantine type of text. Some of these have neutral attestation; a few have Western; while a rather high percentage of them have Cæsarean. It is to be hoped that Dr. Metzer will lead more students at Princeton to have a part in this interesting, but highly technical, phase of textual study.

SAMUEL A. CARTLEDGE,
Columbia Theological Seminary, Decatur, Ga.

ACCORDING TO PAUL. *By Harris Franklin Rall.* Charles Scribner's Sons, New York. 272 pages. $2.75. This is a very able book written by an outstanding Christian thinker. It is full of meat for thought and sweeps over the whole field of Pauline teaching, about man, salvation, God, the Church, eschatology, ethics and social ethics. The treatment is, therefore, very condensed, and so the book is not easy reading; it must be taken bit by bit and evaluated. The underlying assumption of this study is "that Christianity deals with something divinely given in terms of historical fact and religious experience, and that in that *Given* its faith discerns the living God of redemptive love and love as a way of life. But theology is not a part of this *Given;* to interpret, to relate, to formulate its faith and message, this is the Church's never completed task." Therefore, Dr. Rall studies Paul to see how he interprets the facts and Christian experience, but he does not take Paul's interpretation as binding on us. On the whole, Dr. Rall's exposition of Pauline thought is excellent (though in some places, as on Paul's view of the atonement, we differ with him). After setting forth Paul's teaching, on each subject, Dr. Rall then considers what we may accept as valid or permanent in his teaching. Here again many will differ radically from his findings. Nevertheless any serious student of Paul will find this a book worth having and studying because it is an able exposition of Paul and will make one think more deeply into Paul's teaching.

JAMES E. BEAR,
Union Theological Seminary, Richmond, Va.

PROBLEMS OF NEW TESTAMENT TRANSLATION. *By Edgar J. Goodspeed.* University of Chicago Press, Chicago. 215 pages. $2.50. Any student of the New Testament will find this book interesting. Dr. Goodspeed discusses the satisfactory translation of 115 New Testament words and phrases, such as "wise men," Matt. 3:1; "in a ship," 4:21; "blessed are the poor in spirit," 5:3; "men light a candle," 5:15; "one jot or one tittle," 5:18; "Raca," 5:22. He gives the King James and the Greek text, then points out how the English translators before the Authorized Version translated it; then how a number of modern English Versions translate the word under discussion. Finally he points out briefly what light the lexicons, the papyri, etc., throw on the meaning, and gives his own choice of translations which he feels would most adequately present to the modern reader the meaning of the original. In many places the discussion is most helpful. In some, as for instance, on Romans 3:28, where he discusses the meaning of "justify," he seems to try to establish a meaning which is not held by the vast majority of the students of Pauline thought. As he points out, the Versions all give the word the general meaning of "accept as just." He does not say that this is also the interpretation of Thayer, Burton, Sanday, etc., but argues from the root meaning of the verb (not the N. T. usage), that it means "man is made upright by faith." With the caution that we "make no man our master," I can strongly recommend this book as interesting and informative.

JAMES E. BEAR.

ENCYCLOPEDIA OF BIBLE LIFE. *By Madeleine S. and J. Lane Miller.* Harper and Brothers, New York. 493 pages, plus 100 full pages of illustrations and 12 pages of full color maps. $4.95. Here is a book that will commend itself to every student of the Bible and to every minister or teacher who seeks to make its treasures known. The Millers have called upon the archæologists, travelers in Bible lands and specialists in various other fields of Biblical scholarship to illumine Bible life and customs. The material is arranged under 1,694 subjects in twenty-two sections (from Agriculture to Worship) for page to page reading or study, or, through its indices, for ready reference. The copious illustrations add greatly to its usefulness. Readable, beautifully printed and illustrated, and packed with latest information regarding Bible life and times, this is one of the most useful Bible tools to appear in recent years.

ERNEST TRICE THOMPSON,
Union Theological Seminary, Richmond, Va.

NEW TESTAMENT COMMENTARY. *By George M. Lamsa.* A. J. Holman Company, Philadelphia. 630 pages. $3.75. This volume gives comments on a few of the verses in the New Testament books from Acts to Revelation. It thus supplements the author's *Gospel Light.* The purpose of this book, in the author's words, is "to throw light on the idioms, customs and manners, and to explain some of the difficult and obscure passages in the light of the Aramaic language and Eastern customs." Many of the author's comments are rather superficial and the Aramaic version he quotes is a secondary source, and where it differs from the ancient Greek manuscripts it is a mistranslation of the Greek and is not able to throw light on obscure passages. Many of the author's comments on the New Testament writings, such as Galatians, "written by Paul from Rome, probably about A. D. 60 to 65," are contrary to all N. T. findings.

JAMES E. BEAR.

PHILOSOPHY—EAST AND WEST. *Edited by Charles A. Moore.* Princeton University Press, Princeton, N. J. 322 pages. $3.50. This symposium, a definite contribution to international understanding, grew out of the East-West Philosophers' Conference of 1939 held at the University of Hawaii. It contributors are four American scholars—W. E. Hocking, G. P. Conger, F. S. C. Northrop and Editor Moore; three Japanese scholars of whom the best known is the authority on Buddhism, Junjiro Takakusu; and one Chinese scholar, Chan Wing-tsit, now at Dartmouth. Unfortunately, no representative of India could be secured but Professor Conger gives an excellent outline of Indian Philosophy. The prevailing viewpoint is that the values of the two great cultures of East and West are complementary and must be united if we are to have a "single world civilization." The Orient, it is contended, has on the whole a more spiritual viewpoint, puts less emphasis upon individual aggression and material values and teaches an ethical philosophy of simplicity and disciplined contentment. The West can teach the East a "clearer understanding of the practical machinery of living" and the utilization of science to furnish the basis for a wider sharing of the real values of life. Each is weak in respect to what the other emphasizes.

A second purpose of this richly informing book is to correct the many misapprehensions of Oriental thought that prevail in the West. Thus Oriental "negativism" is not, as we have been taught, an escape from life or a reduction of its content to "nothingness." It is rather "the renunciation of something of lower value for something of greater and higher value." It is true that the East, particularly Buddhism, minimizes the individual self and its value. Yet much of Indian thought teaches the infinite expansion of the self in spiritual harmony with the Absolute; and Chinese philosophy, notably Confucianism, has very clear perceptions of the social relationships of personality and of the value of the family. Have we in the West not overstressed the individual or else practiced the hypocrisy of teaching the equal worth of all men but acting in an entirely different manner? Despite Japanese nationalism, which is explained as a hybrid of East and West, the Oriental peoples are pictured to us as more truly peace-loving than those of the Occident.

Two criticisms of this otherwise enlightening and well-edited book may be offered. The question as to how far the East with its "monistic" social philosophy that subordinates the individual to the family, caste or state will accept the principles of democracy is not sufficiently faced. More serious from our viewpoint, the claims of Christianity to offer a true synthesis of the best in the East and the West are not considered. Is there a world view that combines so well the mysticism of the Vedantas, the self-surrender of Buddhism, the social considerateness of Confucius and the ordered simplicity of Lao Tzu?

D. MAURICE ALLAN,
Hampden-Sydney College, Hampden-Sydney, Va.

THE PHILOSOPHICAL HERITAGE OF THE CHRISTIAN FAITH. *By Harold A. Bosley.* Willett, Clark and Company, Chicago. 171 pages. $2.00. This book contains five lectures given to the 1943 University of Chicago Pastors' Institute. Their publication now suggests a helpful use of them by the pastor who this summer may be kept from some Montreat of his choosing. Dr. Bosley offers the reader a stimulating, compact and trustworthy treatment to a valuable but little known aspect of the history of Christian theology.

The lecturer explicitly assumes that: "If the great minds of the ages are at home in our studies, we who preach shall be more effective ministers of Jesus Christ to this generation." A consideration of Christianity's debt

to philosophy, Dr. Bosley persuasively states, serves to remind us of our "time—and thought—and life-tested gospel to match against the hysterics of the hour in which we must work" and to give us a heartening realization "that the Christian religion has grown to greatness over many generations, not a few of which lived in a day that was as chaotic to them as ours is for us."

An opening survey of the general relations of philosophy and religion is followed by "these three"—"The Dependability of Truth," "The Richness of Beauty" and "The Strength of Goodness." Each lecture includes an exposition of the philosophical meaning, an outline of main points upon which philosophers generally would agree and an indication of what religious thinkers have learned and can learn from philosophy at this point. A provocative and creative lecture is the last, "The Reality of Love," in which the author states his conviction that the unique philosophical possession of the Christian faith and its most valuable contribution to the so-called secular philosophy is the concept of love as a cosmic principle and as the strongest force in social life.

The fifty-three page appendix consists of selections from Plato, Aristotle and Plotinus reprinted to whet the ministerial appetite for further reading in philosophy and included here to illustrate the philosophical legacy of Christian thought.

PAUL LESLIE GARBER,
Agnes Scott College, Decatur, Ga.

BEYOND THE HORIZON OF SCIENCE. *By Arthur L. Williston.* W. A. Wilde Company, Boston. 56 pages. $1.00. This little book by "a nationally known engineer and educator" is a bookbinder's masterpiece in its extraordinarily exquisite format. It might well win a prize as a work of art. The package is so attractive that one can hardly wait to get at the contents. Unfortunately, they are not up to the quality of the wrapping! The introduction is by Dr. Kirtley F. Mather, of Harvard. He suggests that "many a troubled adult will derive new courage and deeper understanding" from this little volume, and perhaps that is true, but I am afraid they will find no new or even very fresh contribution to the perennial question of the "relationship of Science and Religion." The volume represents in substance addresses prepared for students in various schools and colleges, in which Dr. Williston endeavored to stimulate students to do their own thinking and to arrive at their own conclusions. I am sure that in his addresses he succeeded in doing this in a rather effective way. The chapters do not have much continuity but do in a general way bear on the title of the volume—"beyond the horizons of Science." The best chapter, and I can well imagine the most helpful address, is called "The Natural and the Supernatural." The theme is an old one—"there is no line of definite demarkation between the known and the unknown"—but the author develops it very attractively and very effectively. The book is filled with excellent quotations and its appearance is so altogether lovely that one wishes it might give us more of real value and content. It would be a good book, however, to give to a college student or to a young adult who was floundering in his faith and needed some steadying hand on the helm. As such, this reviewer can recommend it.

JAMES APPLEBY,
Anderson, S. C.

SCIENCE AND THE IDEA OF GOD. *By William Ernest Hocking.* The University of North Carolina Press, Chapel Hill, N. C. 124 pages. $1.50. This very fine little book by a distinguished philosopher is the mature form of the

McNair Lectures delivered at the University of North Carolina in 1940 under the title of "Contemporary Science and the Idea of God." In these lectures and in the book, Dr. Hocking deliberately entertained the assumption (which is plausible, which many believe to be true, and to be required by science) "that . . . we must dispense with the traditional belief in God." Of course, the chairman of the committee that prepared the book, *Re-Thinking Missions,* is bound to believe such an assumption is false but he also believed that trying out that assumption was "one of the best ways of seeing that it is not true." That, in brief, is the theme and thesis of the book. It is the dialectic method, or, as he would call it in this case, "negative pragmatism," i. e., "holding that what does not work is not true."

There were originally three lectures but they have been developed into four chapters: (1) "Science and Religion Today: A Truce or a Settlement?" (The author is convinced, as is the reviewer, that what we have is a "truce" and certainly not a "settlement"!) The remaining chapters consider three branches of "Science" and apply the principle of negative pragmatism to them and then show in each case how the idea of God is necessary: (2) "Psychology and the Cure of Souls"; (3) "Sociology and Humanism," and (4) "Astronomy, Physics and World-Meaning." The last is much the most difficult for the layman to understand, but it is also the most brilliant of the four. The author boldly tackles the problem with these words: "What difference does it make to religion whether the sun revolves around the earth, or the earth around the sun? Not much, I agree; BUT (emphasis of the reviewer!) what we call 'men's place in Nature' is always relevant to religion." Dr. Hocking furthermore makes this telling point which is the crux of his argument in this chapter: "Physical science has something new to say about the place of purpose in the world-process." The chapter and the book (except for an epilogue) ends with this summation, . . . "whosoever thus perceives the infinite universe as an edifice of truth to which our momentary feeling and thinking are instantly responding has been cured of the illusion of vastness, for he has touched, as directly as sensation itself, the garment of the living God."

This is not an easy book to read, but it will reward the reader who takes it seriously and tries to follow the argument of the brilliant philosopher who is also a convinced Christian.

JAMES APPLEBY.

HOW TO THINK OF CHRIST. *By William Adams Brown.* Charles Scribner's Sons, New York. 305 pages. $3.00. Dr. Brown was for many years Professor of Theology in Union Theological Seminary, New York. He completed the manuscript of this book shortly before his death, so it is the product of a lifetime of mature thought. The sub-title gives a good indication of the approach taken in the book: "A book for people who feel that there is more to be found in the Lord Jesus Christ than they are able to understand." He surveys the contributions that have been made by different classes of Christians to an appreciation of Christ: children, theologians, philosophers, historians, lawyers, clergymen, soldiers, artists, disciples, saints, and various branches of the Church. All of these classes have some light to throw on the problem, yet they all suffer from their various limitations. Jesus Christ is greater than the thought of all of them combined. There are things in the book with which the reviewer would disagree, especially in regard to inspiration and the miracles, but the major emphasis of the book is splendid. Jesus is recognized "as man, our brother, our model, and our leader. But that is not all nor the most important. We are to think of him as God, manifest in man for our salvation." And it is such a

Christ as this that he calls our eternal contemporary, one to whom we are called to give ourselves by a complete surrender of our wills in faith. This book is another encouraging sign of a trend toward the fundamentals of historic Christianity.

SAMUEL A. CARTLEDGE.

A PLAIN MAN LOOKS AT THE CROSS. *By Leslie D. Weatherhead.* Abingdon-Cokesbury Press, Nashville and New York. 187 pages. $1.50. In this book Dr. Weatherhead attempts to explain the significance of the death of Christ in "the verbal coinage that is current in the mental country through which the mind of modern man is traveling." After stating the pressing need for an explanation that satisfies the Western mind and reviewing briefly the various interpretations, he presents the view which has met his own need. The agony in Gethsemane was in Christ's taking upon himself the burden of a continuing humanity. As a bridegroom he betrothed himself to humanity, and as the indwelling Christ he is struggling within it and suffering for its sins until the whole family of God is redeemed. The manner of our forgiveness is justification by faith. While maintaining that guilt cannot be transferred, the author says that in the family of God, as in the best of earthly families, he who is known to be guilty is treated as righteous. The sinner who is in Christ must be regarded by God in the same way that he regards the Son in whom He is well pleased. The chief value in Dr. Weatherhead's view appears to be in its stress on Christ's continuing humanity which he finds so crudely expressed in the fourth of the Thirty-nine Articles and might find so well expressed in answer to the twenty-first question of the Shorter Catechism. His view is not above criticism and is not presented as complete or final, but the plain man or any other will find in the book both insight and inspiration.

C. IRVING LEWIS,
Charles Town, W. Va.

THE CHRISTIAN SACRAMENTS. *By Hugh Thompson Kerr.* The Westminster Press, Philadelphia. 179 pages. $2.00. This is a very scholarly and yet practical discussion of the two sacraments recognized by the Protestant Church, Baptism and the Lord's Supper. The author rightly holds that in the ministry of a well-rounded church both the Word and the sacraments should have a proper emphasis and that there has been a tendency in church history for the Roman Catholic Church to neglect the former and the Protestant Church the latter. In his very interesting discussion he shows the vital place which the two ordinances have held in the Church of the past and the unused possibilities of service and homilectic treatment that are to be found in both of the sacraments. He points out the value of a preparatory service before the Communion and also the great potentialities for good in special observances of the Lord's Supper, especially in times of crisis in the Christian's life. The only criticism I would make of this admirable source book is that since it is written by a Presbyterian minister its treatment of our mode of Baptism is too negatively apologetic. While Presbyterians have never been narrow in their interpretation of Baptism, yet since sprinkling or pouring has been recognized by a great part of the Christian world throughout all church history as a Scriptural, spiritual and practical method of baptism, these modes should have a more positive theological development than the author gives. The final chapter is on the importance of inter-communion as a prelude to the ecumenical movement. The author might have added a chapter on the necessity of the Church recog-

nizing all modes of baptism as valid if the movement for unity is to be more than a set of pious resolutions.

CECIL V. CRABB,
Columbia, Tenn.

SCRIPTURE CANNOT BE BROKEN. *By Theodore Engelder.* Concordia Publishing House, St. Louis. 498 pages. $3.00. The author of this volume is Professor of Dogmatics at Concordia Lutheran Seminary, St. Louis. As the blurb remarks, "Dr. Engelder is no yes man!" On the contrary, he reveals himself as a militant defender of the doctrine of Scriptural inerrancy. He lists and deals with six questions involving verbal inerrancy, as follows: Does the Bible contain errors? Has the Bible moral blemishes? Does the Bible deal in trivialities? Is verbal inspiration mechanical inspiration? Does verbal inspiration imply an atomistic conception and use of Scripture? Does verbal inspiration establish a legalistic authority of the letter? One will not find any arguments here that were not in Warfield's *Revelation and Inspiration,* but one does find an amazing wealth of quotation from writers on both sides of the question. As a source book of quotations this volume, we believe, is without peer.

JOHN NEWTON THOMAS,
Union Theological Seminary, Richmond, Va.

STORIES OF THE REFORMATION IN ENGLAND AND SCOTLAND. *By Ruth Gordon Short.* Review and Herald Publishing Association, Washington, D. C. 249 pages. $2.00. Mrs. Short tells here the story of the English and Scotch Reformers, especially those who were martyred for the faith. We find the great figures here—Wyclif and Erasmus and Tyndale and Knox (especially well done), and also a variety of lesser known men and women. The stories are well told for popular audiences, with a wealth of incident and in good spirit. E. T. T.

RELIGIOUS LIBERTY IN LATIN AMERICA. *By George P. Howard.* The Westminster Press, Philadelphia. 170 pages. $2.00. "Here is a book that deals with the greatest single issue that confronts the Western Hemisphere." Thus Dr. John A. Mackay of Princeton begins his informing introduction to this book. As Dr. Mackay spent more than fifteen years in Christian work in Latin America, he knows whereof he speaks. Dr. Howard, the author, is a citizen of Argentina and has spent his whole life in Christian work in South America. Commissioners to the last meeting of our General Assembly will remember having heard Dr. Howard make a very forceful address on the subject dealt with in this book.

For several years the highest officials of the Roman Catholic Church in North America have tried to make it appear that Protestant missionaries in South America are seriously interfering with our Government's Good Neighbor policy. Representations to this effect have been made in newspapers and magazines and to the State Department at Washington. Protestant missionaries going to South America have found it increasingly difficult to secure passports from our Government. Dr. Howard's book is a devastating refutation of all such representations made by the Roman Catholic authorities. It consists largely of striking testimonials from leading statesmen and educators, most of whom are Roman Catholics, from every country in South America. They testify almost unanimously that Protestant missionaries, instead of injuring, have helped immeasurably, the Good Neighbor

policy. Protestants and Roman Catholics alike will find this a very illuminating book.

WALTER L. LINGLE,
Davidson, N. C.

GERMANY'S STEPCHILDREN. *By Solomon Liptziv.* The Jewish Publication Society of America, Philadelphia. 298 pages. $3.00. A series of case histories (including some of the most notable representatives of German life and literature in the last hundred years, all of them Jews) which set forth in intimate, personal terms the tragedy of Judaism as it has sought in various ways (conversion to Christianity, espousal of German super-nationalism, advocacy of Zionism, emphasis on cosmopolitanism, etc.) to accommodate themselves to the dominant culture of the nation. Issued as one of the principal books of the Jewish Publication Society in America, it is a moving and revealing history, which throws light not only on anti-Semitism in Germany, but also on the Jewish question and on the problem of minorities in other lands. E. T. T.

THE MAKING OF A DOWNTOWN CHURCH. The History of the Second Presbyterian Church, Richmond, Virginia, 1845-1945. *By Wyndham B. Blanton.* John Knox Press, Richmond, Va. 526 pages. $5.00. Dr. Henry Brim, Librarian of Union Theological Seminary, Richmond, says that this is a model history of a local church and predicts that it will become the pattern which other such histories will follow. Readers generally will hope that this will be the case.

Members and friends of the Second Church, residents of Richmond, will find this a fascinating volume; but there are many others who will also find it rewarding. For, as the author writes, "this book is concerned with more than the history of one church. It seeks to sketch the Presbyterian background of Richmond in which the Second Church has developed and matured. It endeavors to describe the geographic situation in which its lot was cast. It attempts to record the chief social and family relations that have bound its people together, and it tries to show a way by which past achievements may be made a continuing process." The author is particularly happy in the account he gives of the various pastors—Moses D. Hoge, who served the church for fifty-four years; Russell Cecil, William E. Hill, Fred Poag and its present pastor, Armand L. Currie. One Richmond pastor read this book into the wee small hours of the morning, and preached next Sunday a sermon on the mission of the (local) church which will continue to inspire him and many of his congregation for a long time to come. The author of this volume is a ruling elder in the Second Church, a leading physician of Richmond and an author of distinction. As Dr. J. Gray McAllister writes: "He thus brought to the preparation of this history an ideal equipment—a love of the church, the patience of the investigator, the detachment and judgment of the diagnostician and the skill of a disciplined pen."

ERNEST TRICE THOMPSON.

PAPA WAS A PREACHER. *By Alyene Porter.* Abingdon-Cokesbury Press, Nashville and New York. 167 pages. $1.75. Strongly reminiscent of the popular *One Foot in Heaven,* this true story of a Texas Methodist preacher's family by one of his eight children is an interesting and amusing chronicle. Doubtless it will make its strongest appeal to those who were reared in or are now living in a parsonage or manse, but any one who has ever been intimate with a preacher's family will chuckle over its pages.

Numerous illustrations scattered throughout the book add to its charm. The author succeeds well in accomplishing her aim, which was to dispel the idea (suggested often by sympathy extended for being a preacher's daughter by thoughtless schoolmates) that life in a preacher's family is a bleak and joyless existence. She gives vivid and appealing word portraits of all ten members of the family, Papa being the central figure, and tells with understanding and delicate humor about the lighter side of parsonage life.

J. MALCOLM MURCHISON,
Crowley, La.

MANY CREEDS, ONE CROSS. *By Christopher E. Storrs.* The Macmillan Company, New York. 154 pages. $1.75. In this book the author deals with the Christian faith in its relation to some of the great non-Christian systems of religion. In the opening lecture he speaks of Christ and the great world religions. He believes that God has revealed Himself in nature, in history, in the human reason and in the conscience of man. "There is only one divine light; and every man in his measure is enlightened by it." In the non-Christian religions there are glimmerings of this divine light which in its fulness came into the world in Christ. In the following five lectures the creeds of Hinduism, Buddhism, Islam, Confucianism and Shinto are presented in brief outline and contrasted with the truth which centers in the cross of Christ. The author believes that God's supreme revelation begins in the Old Testament and culminates in the Christ of the New Testament. The book will be found an interesting introduction to the comparative study of religions.

DONALD W. RICHARDSON,
Union Theological Seminary, Richmond, Va.

WANLESS OF INDIA: LANCET OF THE LORD. *By Lillian E. Wanless.* W. A. Wilde Company, Boston. 366 pages. $3.00. One of the greatest pieces of medical work in the history of the Christian missionary enterprise was that done by Dr. William Wanless in India. He built up the greatest medical institution under Christian direction in all India, and probably treated more patients, performed more operations and trained more doctors and nurses than any other physician in his generation. This book, written by his widow, based on fact, dramatizes the life and work of this devout servant of Christ. It would be of more value to the student of missions if it had been purely historical.

DONALD W. RICHARDSON.

MISSIONARY DOCTOR: THE STORY OF TWENTY YEARS IN AFRICA. *By Mary Floyd Cushman.* Harper and Brothers, New York. 279 pages. $2.75. This is an unusually interesting medical missionary's autobiography. At the age of fifty-three Dr. Cushman, a successful physician in Maine, gave up her practice here in the homeland and went as a missionary to the bush country in Angola, Portuguese West Africa. There she built a modern hospital, established a chain of dispensaries, trained scores of men and women to carry healing, freedom from superstition and fear and the Christian gospel over widely scattered areas. The book is replete with information about the culture, the customs and the needs of the natives. The reading of it is a spiritual joy.

DONALD W. RICHARDSON.

ADVANCE THROUGH STORM. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 505 pages. $4.00. This is the seventh and concluding volume of Professor Latourette's invaluable series in A History of the

Expansion of Christianity. The author has placed the English-reading Christian community of the world under lasting obligation to him for this scholarly and comprehensive work. It will remain the classical setting-forth of the romantic story of the worldwide spread of the Christian mission and message. This final volume takes up that story from the outbreak of the first World War in 1914 and brings it down to the present. The value of the entire work is enhanced by the writer's concluding generalizations, in which he reaffirms the evangelical faith in the final triumph of the cause of Christ and the accomplishment of God's purpose within history and beyond history.

DONALD W. RICHARDSON.

THE LEATHERNECKS COME THROUGH. *By Chaplain W. Wyeth Willard, U. S. N. R.* Fleming H. Revell Company, New York. 224 pages. $2.50. Here the naval war in the Pacific is viewed through the eyes of a Protestant chaplain who is one of the few naval chaplains to receive the Legion of Merit Award for distinguished services to his nation. The book is vivid with the clash of arms and the smoke of battle, it is personal with the sentence portraits of many officers and men from all parts of the nation, and it is definitely spiritual with its emphasis on the big opportunities given the chaplain and the manner in which a chaplain can make effective use of them even in the midst of battle. Guadalcanal and Tarawa hold the foreground of the volume, and we see the courage and the tragedy in these battle areas from other angles from the pen of this energetic chaplain. His viewpoint is accurately given when asked what he thought of the famous phrase, "Praise the Lord and Pass the Ammunitnon." He answered, "Why can't a man praise the Lord and pass the ammunition? If a chaplain doesn't believe that our cause is just, he has no reason being out here. The Good Book says, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' . . . If passing ammunition hastens the day of peace on earth, then I'd be only too happy to toss in a few shells myself."

CHARLES HADDON NABERS.

BALKAN BACKGROUND. *By Bernard Newman.* The Macmillan Company, New York. 354 pages. $2.50. The author, whose earlier book, *The New Europe,* was favorably reviewed in these columns a year ago and whose books on travel before the war were widely circulated through the British Empire, is now principal speaker and lecturer for the British Ministry of Information. He writes of the various Balkan lands from long and intimate knowledge of the people, (not only their leaders but also the peasants), as well as a thorough acquaintance with their past history and their present problems. Mr. Newman denies that the Balkan people are naturally quarrelsome. He insists that it is outside interference for the most part which has made them a breeding nest for wars. He holds that Balkan problems can be solved only through a Balkan Federation. But there is grave danger that Russia will balk this solution and seek to dominate the Balkans for her own ends. This, Mr. Newman contends, is one of the fears of the great mass of the Balkan people, who are friendly to Russia but who oppose any outside control. If there is to be peace in the Balkans there must also be a settlement of the various frontier problems. Toleration here cannot be expected. There must be adjustment of boundaries accompanied by a transfer of population. And there must be advance toward real democracy and a general clean-up of political life and government within the Balkans themselves. The over-all picture is not overly optimistic and not altogether

pessimistic. It is certainly realistic, sobering, yet offering ground for hope. Any one who wishes an introduction to the Balkan background—so important for world peace in the past and now—cannot find a surer guide than this.

ERNEST TRICE THOMPSON.

THE POSTWAR WORLD. The Merrich Lectures for 1944, Ohio Wesleyan University. Abingdon-Cokesbury Press, Nashville and New York. 206 pages. $2.00. This is the third series of lectures delivered at Ohio Wesleyan University on the general subject of a Just and Durable Peace. There are thirteen chapters in the present volume, on as many topics, delivered by men who rank as authorities in their particular fields and all of whom reflect the Christian point of view. The Difficulties of Making Peace, Power Politics and the Postwar World, the Problem of Germany, the Treatment of a Defeated Japan, Soviet Russia and the Postwar World, Economic Welfare and World Peace are sample problems discussed. It is impossible to summarize such a rich fare of good things. It is a book which should be included in any bibliographical list drawn up for reading or for study in this vitally important area.

ERNEST TRICE THOMPSON.

THE CHURCH LOOKS FORWARD. *By William Temple.* The Macmillan Company, New York. 193 pages. $2.00. In this simple, unpretentious volume we have the last testament of William Temple, Archbishop of Canterbury, to the Church. Before his untimely death he had come to be the spokesman par excellence of the Ecumenical Church. Here we have the final expression of his great heart and mind. The volume is composed of a series of occasional addresses, delivered on a variety of occasions, with no formal unity but centering around "The Crisis of Western Civilization." It is the author's thesis that Religion, Art, Science, Politics, Education, Industry, Commerce, Finance, all need to be brought into unity as agents of God's purpose, the advancement of the Kingdom of God. Some of the addresses bear more particularly on the English scene but most have meaning for Christians in America as well. It is not Bishop Temple's greatest volume but it does contain some of his greatest addresses, particularly on ecumenicity and on the Church and industry. The volume as a whole is decidedly challenging.

ERNEST TRICE THOMPSON.

THE SOCIAL GOSPEL OF WALTER RAUSCHENBUSCH AND ITS RELATION TO RELIGIOUS EDUCATION. *By Vernon Parker Bodein.* Yale University Press, New Haven, Conn. 168 pages. $3.00. In the estimation of Reinhold Niebuhr, Rauschenbusch was "not only the real founder of social Christianity in this country, but also its most brilliant and generally satisfying exponent to the present day." Henry Pitt Van Dusen thinks that in the last fifty years he has influenced the life and the thought of the Church more than any other single individual. It is gratifying, therefore, that in recent months two full-scale volumes dealing with Rauschenbusch have appeared, one, which will be for a long time his standard biography, by Sharpe; and now this careful analysis of his thought by Bodein. Only the last chapter of the present volume deals with the second theme, "Its relation to Religious Education." The author thinks that there are four main ideas that have meaning for religious education: "sensitivity to the existence of social evil, moral and religious rather than technical tests of salvation, salvation by essentially educational methods, and the Church as the indispensable factor in sal-

vation." Bodein believes that Rauschenbusch's combination of evangelical personal religion with sensitivity to social need comes close to the heart of the gospel. This position indicates that he is a sympathetic interpreter of Rauschenbusch's thought. The book is a good introduction to Rauschenbusch, or a good summary, but it does not take the place of reading Rauschenbusch's own works. If it stimulates us to read, or to re-read *Christianity and the Social Crisis* or *A Theology for the Social Gospel* it will have rendered its greatest service.

ERNEST TRICE THOMPSON.

BROWN AMERICANS. *By Edwin R. Embree.* Viking Press, New York. 248 pages. $2.75. Sub-titled "The story of a tenth of the nation," this book presents in completely re-written form, and with much added material, the substance of an earlier book by Dr. Embree published fourteen years ago. But while it covers much the same ground, the new volume is so fresh and up-to-date that even those who read the earlier one will welcome the author's stimulating and helpful guidance in these later chapters.

As a white man who has been for years both a student of the Negro people and executive officer of a great Fund designed to help them,—the Julius Rosenwald Foundation,—Dr. Embree brings to his task unusual qualifications. He is not only a careful scholar but a warm friend of the people about whom he writes. As a friend, moreover, he is no less discriminating and wise in his judgments than he is careful in his scholarship. He is no firebrand radical pleading for the immediate overthrow of the existing order—unjust in many respects as he knows that order to be—but a man with a heart and a sense of history offering facts and reasons that justify the Negro's claim to a larger place in our nation and a bigger share of the opportunities of democracy.

The first part of the book is an excellent popular survey of the Negro's history in the new world from slavery days down to the present; the middle section, roughly, surveys the record of the Negro's educational progress and the often heroic part played by white Christian leaders in overcoming the various obstacles in this field; and later chapters deal with the Negro's present-day handicaps and their practical implications for all Americans.

"The test of our belief in universal freedom," says Embree, "is our practice at home. The denial of the full rights of citizenship to Negroes is the glaring sign of our race prejudice. Negroes have been our colonials, and there is no room in the new world for colonial status. The United States can help create a free world only by giving the full scope of freedom to all its people. Neither America nor the world can long endure half Nazi, half democrat."

Here is a book factual and fair, authoritative yet warm and appealing, and one which can hardly fail to prove a timely contribution toward the creation of interracial understanding and goodwill. No intelligent Southerner who reads it carefully and thoughtfully—this is fair warning!—need expect to come away with all his inherited racial views intact.

J. H. MARION, JR.,
Richmond, Va.

AND WE ARE WHOLE AGAIN. *By Hazen G. Werner.* Abingdon-Cokesbury Press, Nashville and New York. 195 pages. $1.50. This is a small book by the minister of Grace Methodist Church, Dayton, Ohio, but the book is not to be judged by its brevity. It is a "must" for busy ministers who would like to be better pastors. It makes the reader think of the whole spate of books that have appeared in recent years in the same field, like

Bonnell's *Pastoral Psychiatry*, or Ligon's *The Psychology of Christian Personality*, or Fosdick's *On Being a Real Person*, but it is as valuable as any of them and perhaps even warmer and more helpful than any of them. That is saying a lot, but it is deliberate. This is a splendid book. The very title brings you in touch with His "healing dress," and yet we have here no emotional approach to the many baffling questions that harass the ordinary parishioner of any minister, including the minister himself! "This book concerns itself with the innumerable people who go on, day after day, knowing themselves unsatisfied and out of harmony with life. . . . The Christian faith has a responsibility here." . . . Thus, "this book offers two elements in the approach to personality problems: the psychological means for understanding and treatment, and the creative resources of Christ for empowerment." That is an ambitious purpose for a book of less than two hundred pages but somehow it fulfils it in a wonderful way. There are twelve chapters but the titles while intriguing in no way give any idea of its scope and its treatment. You must read it for help for yourself and you will want to pass it on to others or you will want to try to put into practice some of the principles it enunciates. You will be glad when you buy this book; you will be grateful when you read it; you will be more generous with your time as pastor when you absorb it.

JAMES APPLEBY.

QUIT YOU LIKE MEN. *By Carl Hopkins Elmore.* Charles Scribner's Sons, New York. 180 pages. $2.00. Dr. Elmore's volume is written for modern high school young people on the general theme of personality development and with such topics as How Much Am I Worth? The Battle of the Voices, Flying Solo, A Master Builder and the House of Life. The author uses many well-chosen illustrations. Ministers would do well to study these talks as a model of what might be done at a high school assembly though few would care to imitate too closely. Dr. Elmore does not go deep enough, and several of the talks need a stronger Christian note. This would be an excellent volume to lend to discriminating youth but only to such, for the author has a tendency to raise more questions than he answers, particularly with reference to the eternal validity of the moral law.

HARRY G. GOODYKOONTZ,
Denton, Tex.

PREACHING IN A REVOLUTIONARY AGE. *By G. Bromley Oxnam.* Abingdon-Cokesbury Press, Nashville and New York. 207 pages. $2.00. Books on preaching are nearly always stimulating and this volume is a worthy successor to the long line of famous Lyman Beecher Lectures, delivered at Yale University Divinity School. Bishop Oxnam is a dynamic leader, President of the Federal Council of Churches of Christ in America, and author of a number of timely volumes. In the recent Cleveland Conference, he was a dominant figure. The six spirited lectures are entitled The Revolutionary Era, A Common Faith and a Common Purpose, The One and the Many in a Revolutionary Age, The Preacher in a Revolutionary Age, The Pastor in a Revolutionary Ave and The Revolutionary Christ. The style is popular and the author indulges in many reminiscences and anecdotes. Under the theme, Some Negatives from the Candid Camera of a New Bishop, he draws a number of thumb-nail sketches of certain types of preachers, including "Step'n-fetchit," "The Back-slapper," "The Professional," "The Gossip" and "The Called Messenger." Dr. Oxnam believes that the Revolutionary Christ is sufficient even for this Revolutionary Age and declares that "Men may kneel in repentance, but they must stand upon their feet to march. The

day of march is upon us." His message is a ringing challenge to preach and practice the whole gospel.

JOHN A. MACLEAN,
Richmond, Va.

A GREAT TIME TO BE ALIVE. *By Harry Emerson Fosdick*, Harper and Brothers, New York. 235 pages. $2.00. Like most volumes of sermons, the latest from Dr. Fosdick gets its title from the first sermon in the book. Unlike many such volumes, the sermons in this one are not just miscellaneous messages. All are sermons preached during this war, and while they do not primarily deal with the war itself, they are directed to the needs of people which are sharpened in the context of war. As usual, the author's subjects are intriguing. Some examples are the following: Decisive Battles Behind Closed Doors, Getting the Best Out of the Worst, Worshiping the Gods of a Beaten Enemy, Starting with Trouble and Ending with Hope. The style is simple, clear, direct. Quotable quotes are abundant. At the conclusion of a passage setting forth the essential nature of war, the author says, "War is a blunderbuss with which one shoots at a bird and commonly hits everything in the vicinity except the bird. In pleading that "a great time calls for a great religion," he first bares the inadequacy of fundamentalism and then of liberalism, concluding, "We have pared down the Gospel, shrunk and reduced it until in our churches preachers seem to be playing a game to see how little a man can believe and still be a Christian." Of particular interest are two of the sermons. The first was preached on the morning of the Pearl Harbor disaster on the subject, "Loyalty the Basic Condition of Liberty." Its thesis is that "liberty was born a twin; liberty and loyalty. . . . Liberty, to be free from something; loyalty, to be mastered by something—alas for man or nation that tries to get one without the other!" The second was an anniversary sermon marking the fortieth year of Dr. Fosdick's service in the ministry. In this sermon he sets forth what he considers to be the most important contrast between the attitude toward the Christian message forty years ago and today. Then, he says, liberal Christians were trying their best to adjust Christianity to modern science and civilization. Now, "it is not Christ's message that needs to be accommodated to this mad scene; it is this mad scene into which our civilization has collapsed that needs to be judged and saved by Christ's message."

Here are twenty-five home runs by the Babe Ruth of the American liberal pulpit!

FRANK H. CALDWELL,
Louisville Presbyterian Seminary, Louisville, Ky.

IN SEASON—OUT OF SEASON. Occasional Sermons. *By various Lutheran pastors.* Concordia Publishing House, St. Louis. 208 pages. $1.50. These messages were delivered by twenty-three Lutheran preachers on special church occasions. such as anniversaries, dedications, graduations, funerals. etc. Some are brief, only two or three pages long, while others are of conventional sermon length. They will be of special interest to Missouri Synod Lutherans but other pastors will find suggestive ideas here in preparing "occasional" sermons or addresses. The editor's preface singles out the outstanding quality of them all: "No matter what the occasion, all exalt our glorious Christ as 'the Way, the Truth, and the Life.' And that, after all, is the ultimate test of good occasional preaching." Although to be commended for their Scriptural basis and strong doctrinal content, the sermons would perhaps be more helpful for the average reader if more use

had been made of illustrations and, at least in some cases, a psychological rather than a strictly theological approach had been utilized.

J. MALCOLM MURCHISON.

THE MASTERY OF THE MASTER. *By Rev. DeWitt L. Miller.* Brethren Publishing House, Elgin, Ill. 144 pages. $1.00. Dr. Miller here gives us an interpretation of the meaning of the word "master" as applied to our Lord. The basic Scripture passage of the thirteen sermons is John 13:13-15. The author feels that the word "master" draws together in unique fashion the ideas expressed in the title "Son of Man and Son of God" as applied to Jesus. He challenges us to accept Christ as our Master, to make his Spirit the controlling factor in our lives and relationships by a complete surrender to Him. Some of the headings of the sermon suggest the plan of the book, such as The Master's Choice, Defeat, Orders, Church.

JAMES L. FOWLE,
Chattanooga, Tenn.

THE GLORY OF GOLGOTHA. *By Rev. Wm. C. Burhop and Dr. Louis J. Sieck.* Concordia Publishing House, St. Louis. 125 pages. $1.00. This book of Lenten sermons is divided into two parts. The first part, entitled On Golgotha's Holy Ground, consists of seven sermons by Dr. George Stoeckhardt which have been translated from the German into the English by Rev. Wm. C. Burhop. The second part of the book consists of seven sermons under the title, Passion Story Pictures, by Rev. Louis J. Sieck, D. D., President of Concordia Seminary. In all of these sermons by both authors there is expressed in simple language a deep note of devotion to our Lord Jesus Christ as the Savior of sinners. The book is a most worthwhile contribution to our thinking on the glorious resurrection of Jesus Christ.

JAMES L. FOWLE.

IN THY LIGHT. *By Walter E. Bauer.* Concordia Publishing House, St. Louis. 66 pages. $.75. Here we have a series of twelve radio addresses on such diverse themes as the character and significance of Jesus Christ, Martin Luther, Lincoln and Washington; the meaning of Christian education and the relationship of Christianity to civilization. The thread that binds them into one central theme is the vital importance of Christian education for our modern world and its problems. The author, president of Valparaiso University, says of his institution, "It is owned and operated by a group of people who believe that religion and education ought to go hand in hand, even on the college level. Valparaiso University stands as a monument to the faith of thousands of men and women who believe in both the Christian and the American way of life."

CECIL V. CRABB,
Columbia, Tenn.

IF I WERE YOUNG. *By Clovis G. Chappell.* Abingdon-Cokesbury Press, Nashville and New York. 217 pages. $1.50. This is Dr. Chappell's twenty-third book of sermons. The old familiar virtues of his sermons are here: attractive titles matched to unusual texts, homely illustrations, a sincere effort to expound the Scriptural meaning, appropriate use of Scriptural illustrations and a sound Christian philosophy of life. One notices at times a tendency to belabor the obvious. Modern youth greatly needs the philosophy which Dr. Chappell proclaims in these sermons, though as written they seem to be directed more towards the mind of adults rather than of youth.

HARRY G. GOODYKOONTZ.

THE RADIANT LIFE. *By Rufus M. Jones.* The Macmillan Company, New York. 154 pages. $2.00. Every reader of these lines knows the author of this volume and doubtless has read many of his works. This is the fiftieth volume to come from his pen, and it is for such days as ours. Dr. Jones interprets life today—cruel, stark and confusing—in the light of spiritual power and Christian idealism so that The Radiant Life is revealed. The soul of man becomes the habitat of God. The author pleads for "the breaking in of the Beyond upon us, the commerce of relations with the Eternal Spirit," so that we experience "the thrill of a love affair." Few men can bring spiritual realities into the realm of the mundane as does Dr. Jones. Surely that is an imperative need of our day. Every page is thought-provoking. We thoroughly enjoyed the chapters on Types of Mysticism and The Spell of Immortality. The latter is the author's Ingersoll lecture at Harvard.

SIDNEY J. L. CROUCH,
Clemson, S. C.

EARTH MIGHT BE FAIR. *By Richard S. Emrich.* Harper and Brothers, New York. 112 pages. $1.50. As the Presiding Bishop's Book for Lent this slender volume will be widely read. It is in line with the strong trend of reaction against "the liberal, optimistic, and unrealistic view of human nature." Dr. Emrich goes to the 8th Psalm to answer the great question of man's relation to God and the world and finds there his greatness and dignity. But man has erred and strayed, has broken that fellowship with God which his nature demands and has become a slave of the world. He must be converted into a new creature so that he may have fellowship with God and accomplish his chief duty which is to glorify God and enjoy him forever. The argument of the book is well supported by many fine quotations from such men as Augustine, Pascal, Berdyaev, Brunner, Temple and Niebuhr. The writing is good, and some statements, such as "we are meant to love the world, and yet sit loose to it," are not quickly forgotten. It is excellent reading for any one.

C. IRVING LEWIS.

HAVEN HOUSE. *By James W. Kennedy.* John Knox Press, Richmond, Va. 179 pages. $2.00. This book grows out of a radio program conducted by the author over station WMBG in Richmond, Va. If the program is as helpful as the book it must have a wide following of radio listeners in the Richmond area. The theme of the book is the story of a house conducted by a mysterious character named Haven, whose purpose in life is to offer strength of character, access to spiritual resources and a better vision of one's self to those who are in need. Thus the book becomes a popular handbook on a better way to Christian living. Ministers will find it easy to read and profitable. It is a book that could be put into the hands of a layman with the assurance that it would lend strength and beauty to his life.

LAWRENCE I. STELL,
Mexico, Mo.

THE RELIGION OF THE PRAYER BOOK. *By Walden Pell and P. M. Dawlay.* Morehouse-Gorham Company, New York. 218 pages. $2.50. The title is misleading. We have, in fact, a well written textbook (written especially for laymen) on the faith and practice of the Protestant Episcopal Church, with texts from the Prayer Book, written from the standpoint of a mild Anglo-Catholicism.

THE WAY OF WORSHIP. *By Scott Francis Brenner.* The Macmillan Company, New York. 200 pages. $2.00. This is a "must" book for anyone who wants to be abreast of current thought on worship. In fact, it is so fresh and provocative that one could wish every busy preacher might find a chance to read it. Von Ogden Vogt, Willard Sperry, Edwin A. Goldsworthy and others who have pioneered in the current re-discovery of worship began with an analysis of the worship-experience into its constitutive attitudes or movements, such, for instance, as vision, confession, illumination, dedication. Brenner makes an entirely different approach. He begins by asking what, as a matter of history, was the nature of early Christian worship. The normal worship on the Lord's Day, he discovers, was the Eucharist. This consisted of two parts, The Liturgy of the Catechumens, which pivoted on the reading and the preaching of the Word, and The Liturgy of the Faithful, which was patterned after the Last Supper in the upper room. The theme of the book, argued with learning and force, is that this should again become the norm of Protestant and ecumenical worship. In particular he pleads that the Lord's Supper be made both more frequent and more prominent, as it was in the early Christian centuries.

Although a minister of the Reformed Church in the United States, Brenner probably falls in that group of Protestants whose view he has styled as "neo-Catholic." Many Protestants will react against a number of his proposals, and yet, like this reviewer, may feel constrained to acknowledge that their reactions are often more emotional than reasoned. At any rate, this volume deserves wide and thoughtful reading.

JOHN NEWTON THOMAS.

THE SCHOOL OF PRAYER. *By Olive Wyon.* The Westminster Press, Philadelphia. 160 pages. $1.50. The foreword, written by Robert E. Speer, warns us that this book may be a bit "beyond the experience and probably beyond the understanding of most of us." Indeed, the book is a bit beyond the simplicity which marked Stewart's *The Lower Levels of Prayer* or the exhaustive study which marked Buttrick's *Prayer.* This book, however, is a manual of the devotional life which earns a hearing and thoughtful attention on its own merits. It is written from the mystical point of view but does carry some very definite suggestions for practical prayer for the minister and layman alike. The chapter headings would give some indication of its content: What is Prayer?, The Object of Prayer, Prayer and the Will of God, and so on. An excellent manual for those who wish to bring their own prayer life under a stricter discipline but not a manual for the beginner in prayer.

LAWRENCE I. STELL.

IN THIS OUR DAY. *By Edith Lovejoy Pierce.* Harper and Brothers, New York. 71 pages. $1.50. This is a volume of thirty-nine short poems. Mrs. Pierce was born in Oxford, England, travelled in Europe and studied its languages for five years and is now an American citizen resident in Illinois. Her poems in this volume are choice expressions of rare poetic thought. A deep religious thought runs through many of them, and they are expressed in common speech. Many of her works have appeared in popular journals.

SIDNEY J. L. CROUCH.

HISTORY OF THE FIRST PRESBYTERIAN CHURCH OF DALLAS, TEXAS. *By George Segeant.* Published by the Church. 147 pages. No price given. An outline history of the largest church in our General Assembly, from 1856 to the present.

PRAYERS FOR ALL PEOPLE, FOR ALL OCCASIONS. *By Leande M. Zimmerman.* The United Lutheran Publication House, Philadelphia. 68 pages. 35 cents; 3 copies for $1.00. Nine printings of these brief, popular prayers have been called for.

MEN OF LIBERTY: TEN UNITARIAN PIONEERS. *By Stephen Hole Fritchman,* with illustrations by Hendrick Willem Van Loon. The Beacon Press, Boston. 180 pages. $1.00. The stories of outstanding Unitarian pioneers (in the broad sense of the word), including Servetus, Faustus Socinus, Thomas Jefferson, William Ellery Channing, Ralph Waldo Emerson. Written for popular consumption, to instruct and inspire, by the present director of American Unitarian Youth, who serves also as editor of the Christian Register.

SABBATH—THE DAY OF DELIGHT. *By Abraham E. Millgram.* The Jewish Publication Society of America, Philadelphia. 495 pages. $3.00. The history and significance of the Sabbath in Judaism, with material (stories, music and the like) to make the Sabbath a delight in the modern Jewish home. A many-sided volume, intended "to restore the Sabbath to its deserved place as a source for Jewish spiritual living."

THE AMERICAN JEWISH YEAR BOOK, 1944-45. *Harry Schneiderman, Editor.* The Jewish Publication Society of America, Philadelphia. 620 pages. $3.00. The standard reference work of facts and figures of Jewish life throughout the world, with emphasis on the American Jewish Community. This volume lists 2,800 Jewish servicemen cited for bravery in action. The Jewish population in the U. S. is listed as 5,199,000.

THE LITTLE JETTS NEW TESTAMENT. *By Wade C. Smith.* W. A. Wilde Company, Boston. 232 pages. $1.50. New Testament stories and texts illustrated by Wade Smith's unique drawings—the little Jetts. Children like them and so do some of their parents; others feel that the Bible is cheapened.

PLANNING AND FINANCING THE NEW CHURCH. *By Martin Anderson.* The Augsburg Publishing House, Minneapolis. 79 pages. $3.00. This book is not technical. It is written for ministers, church committees, theological students and church members generally. It gives guiding principles and suggestions that will help all of them to avoid mistakes and proceed along right lines in planning and financing a new church. The book includes beautiful illustrations of model churches of various types and sizes, with floor plans for the same.

SYMBOLS: A PRACTICAL HANDBOOK. *Compiled by Adalbert R. Kretzman.* Walther League, Chicago. $1.00. In addition to 126 symbols, prepared especially for reproduction by mimeograph, this book contains explanatory notes, Scriptural references, hymn references, color guides, dates in the church year in which symbols are especially appropriate and an extensive bibliography. Most of the symbols are those of the Christian world; some are especially appropriate for Lutherans.

THE INDIAN IN AMERICAN LIFE. *By G. E. E. Lindquist.* INDIANS ARE PEOPLE TOO. *By Ruth Muskrat Bronson.* Friendship Press, New York. Each 180 pages. Each $1.00, cloth; 60 cents, paper. Two small books packed with information about the American Indian that will bring the reader up to date regarding the Indians, their past history, their present situation, their future hopes.

THE UNION SEMINARY REVIEW

Vol. LVI. AUGUST, 1945. No. 4.

NEGLECTED EMPHASES IN BIBLICAL CRITICISM*

By the Rev. Donald G. Miller, Ph. D.,

Walter H. Robertson Professor of New Testament,
Union Theological Seminary,
Richmond, Virginia

Mr. President, Members of the Board of Trustees, Colleagues, Fellow-students and Friends:

We stand at the most fateful moment of history since the day when a Man died on a hill outside Jerusalem. That was supremely a day of destiny. It would be gross irreverence to compare any day with it. It stands forth beyond Time, in its "solitary grandeur," never to be paralleled. "Once for all" is what the devout soul has always written across it. Yet we have been permitted to live through a decade of destiny more heavily freighted with human consequence than perhaps any other since that day. History, that Mother of the Ages which has given birth to successive civilizations, is in travail once more. An old world is dying and a new one is being born. What sort of a world shall it be? What awaits us when this new world reaches its maturity? Will this child, when it attains its growth, first become prodigal, wasting its substance with riotous living, and then develop into a raving monster which shall destroy everything in its path, and finally claw itself to death? These are breath-taking questions. And they are questions to be pondered rather than answered.

In the light of these colossal issues, who could be insensible

*Inaugural address, delivered in Watts Chapel of Union Theological Seminary, Richmond, Virginia, June 5, 1945.

to the gravity of such an hour as this? To assume the obligations which are undertaken today is not a casual act. To enter upon the duties of a seminary chair at this time is to engage to fulfil demands which would seem preposterous to attempt. It is to become a part of an institution whose business it is to send men out into the world with an answer to its deep need. But who has the answer to the world's need? It is as though one were hearing a voice saying, "Cry," when everything without and within is shouting that there is nothing to cry. One's spirit almost quails as he replies, "What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, . . . surely the people is grass."[1]

There is but one sustaining hope in it all that saves it from being ludicrous. "The grass withereth, the flower fadeth; but the word of our God shall stand forever."[2] In this maelstrom of human futility we cast anchor on the eternal God. And although *we* do not have the answer to the world's deep need, *God* has it. *And we have God!* God has expressed Himself in redemptive action in history. And that action in history has been recorded and interpreted for us in a written record. The Walter H. Robertson Chair of New Testament, therefore, in line with the high tradition built into it by its former incumbent, Dr. Howard T. Kuist, is dedicated to the task of seeking to understand and to interpret this record, to the end that the "Word of God, which liveth and abideth"[3] shall become increasingly active in the life of the world.

But how shall this record be approached? This is a crucial question and one on which there is little unanimity of agreement. The very fact of the bitterness of spirit in which the struggle over this question is often waged is eloquent of its basic importance. Furthermore, the titles of a good many recent books indicate how seriously scholars are wrestling with this problem.[4] It would seem

---

[1]Isaiah 40:6, 7.
[2]Isaiah 40:8.
[3]1 Peter 1:23b.
[4]For instance, Richardson, *A Preface to Bible Study* (Westminster, 1944), Rowley, *The Relevance of the Bible* (Macmillan, 1944), Chase, *The Bible and the Common Reader* (Macmillan, 1944), Coppens, *The Old Testament and the Critics* (St. Anthony Guild, 1942), Steinmueller, *Companion to Scripture Studies,* 3 Vols. (Wagner, 1941-43), Lankard, *The Bible Speaks to Our Generation* (Oxford, 1941), Fosdick, *A Guide to Understanding the Bible* (Harper, 1938).

unlikely that there will be any large-scale return to the wholly uncritical approach to the Scriptures which prevailed before the birth of the so-called "Higher Criticism." The Scriptures raise problems. And these problems must be faced, frankly and honestly. A timid faith about the Bible, which like the figure in Watts' picture of "Hope" blindfolds herself while strumming on her last string because she is afraid to look at what lies about her, is not a virile enough faith to release the power of the Scriptures in modern life.[5] Faith which cannot endure knowledge, faith which can only grope its way to heaven with its eyes shut, holds little answer to the world's need.[6] The day is happily gone when any considerable support can be summoned to an assertion that all Higher Criticism "repudiates the truth of God's revelation to man, makes Almighty God a liar, and denies the testimony of the Holy Spirit."[7] From quarters as evangelical as those represented by the late Principal P. T. Forsyth comes effective protest against a "dull and dismal literalism which idolized instead of revering the Bible. . . . that hard conservatism and consecrated ignorance which make a palladium of a book, and a bogey of 'modern thought.'"[8] Even the late Professor James Orr, in a book dedicated to the denial of certain extreme critical results, deprecated an "unreasoning denunciation of what is called 'Higher Criticism,'" and insisted that "with all its attendant evils," the work of criticism "has been productive . . . of many benefits."[9]

---

[5]"A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reasons, though his belief be true, yet the very truth he holds becomes his heresy." John Milton, *Areopagitica,* The Prose Works of John Milton, George Ball, 1875, Volume II, p. 85.

[6]See P. T. Forsyth, *Religion in Recent Art,* Hodder & Stoughton, 1905, pp. 109 f.

[7]H. E. Irwin, "Testing Higher Criticism in the Law Courts," Reprinted in *The Christian Beacon,* April 26, 1945. "Higher criticism is merely the criticism of the subject-matter as opposed to criticism of the text, and the most stubborn fundamentalist is just as much a higher critic as the most advanced revolutionary." Sir Frederic Kenyon, *The Bible and Archæology,* Harper & Brothers, 1940, p. 30.

[8]*Op. cit.,* pp. 45-47.

[9]*The Problem of the Old Testament,* Charles Scribner's Sons, 1906, pp. 7-10. Note further Dr. Orr's statement that among the foremost critics "are many whom no one who understands their work would dream of classing as other than believing, and defenders of revealed religion. . . . and the result of their labours, as everyone must own, has been, in modern times, a won-

On the other hand, has the critical approach to the Scriptures been adequate to understand them or to release their power in life? This question was made very pointed through two incidents which fell under my observation in close succession. The first took place at a meeting of a professional club. A very learned paper had been read on the Synoptic Problem by one well equipped to do it. The presentation was clear, the scholarship marked and the spirit behind it sincere. In the discussion which ensued, however, one member of the group asked, "If it is necessary to go through such a process as this to understand the Bible, is it not then a hindrance to religion rather than a help? And would we not be better off simply to discard the Scriptures and thread our own way through modern religious problems?"[10] The other incident was a remark of a young minister. He told of a course he had taken in the Book of Genesis from the critical standpoint of analyzing its sources and uncovering the different strata of material which entered into its finished form. He said that the professor was very learned and very devout. "But," he added, "when I finished that course I shut my Bible and said to myself, 'I'm never going to read that book again!' "

Now, explain these two incidents as we may, they strongly suggest that the present method of critical approach to the Scrip-

---

derful freshening of interest in the historical, poetical, and prophetical parts of the Old Testament, and an immensely better understanding of its textual meaning and historic setting." Among such critics might be named Driver, Dods, G. A. Smith, Macgregor, Davidson, Richardson, Rowley, etc. See also F. W. Farrar's first chapter, "The Higher Criticism," in his commentary on *I Kings* in *The Expositor's Bible,* S. S. Scranton Co., 1903. A more recent word comes from an eminent French Roman Catholic scholar, J. Coppens, who writes, "Abusive language cannot pass for currency in the marts of science. Can we imagine, moreover, that the stupendous work accomplished by scholars many of whom, despite our first impressions, were never animated by any hostility to Judeo-Christian traditions, has produced nothing but straw houses which the least puff of supposed good sense suffices to overturn? . . . Not only would it be very strange, but it would mean that we should have to despair of human reason itself, should all of this work prove worthless." *The Old Testament and the Critics,* St. Anthony Guild, 1942.

[10]I learned afterwards that the one who raised this question was not cordial to religious faith and was perhaps looking for points of attack which would make religion ridiculous. Sometimes, however, even the devil speaks the truth! I believe he expressed what others felt and laid his finger on a crucial issue which cannot be squirmed out of merely by referring to his anti-religious prejudices.

tures is not all that is to be desired. It does answer many problems about the Bible; it does free us from many unsupported traditions which through the years have accumulated around the Scriptures; it does save us from false applications of certain passages which Dean Farrar once remarked had introduced "into Christian conduct some of the worst delusions of false religion."[11] But granting its power to exorcise these demons, to leave the house "empty, swept, and garnished" of these inadequate views, is it able to replace them with a wholly satisfactory understanding of the Scriptures which can save the last state from becoming worse than the first? Is the Bible more meaningful now to the average Christian than it was to our fathers? Is its hold on life any stronger? Are its admonitions more heeded? Are its consolations any sweeter? We have more equipment now for making the Bible an open book than ever before in history. But is the Bible more of an open book to the average Christian than in days past? He may have less *misunderstanding* of the Bible than in former generations, but does he have more *understanding?*

These are disturbing questions and are not to be cast off with a shrug and a smile. In a recent penetrating article on the Bible Professor John Wick Bowman states that "the old love for the Bible has in large part departed from our midst. There are within the Churches which style themselves 'Reformed' or 'Evangelical' many thousands who still love the old faith, whose spirits are still nourished on the Gospel story, but whose attitude today can only be characterized as a 'will to believe.' . . . They do not nourish their faith on the words of Scripture as their fathers did before them. Indeed, the Bible is to them very largely a closed book."[12] If this is true, then is it not time for criticism to criticize itself? Has not the hour arrived for the critical approach to the Scriptures to subject itself to the most thorough scrutiny; to examine the very foundations on which it rests; to stand humbly before its failure to

---

[11]Such as justifying the extermination of the Germans or the Japanese on the grounds of God's command to Joshua to extermine the Canaanites, or cloaking with religious virtue inhuman treatment of the Negro on the ground that he is of the Hamitic race and is thus living under a biblical curse which has never been lifted. See Farrar, *op. cit.*, Chapter I.

[12]"The Bible as Revelation," *Theology Today,* January, 1945, p. 456.

make the Scriptures an open sesame to vital faith; and ask itself, Why?

Genuine criticism in any field is constantly under obligation to do this—to abandon its own shibboleths; to readjust the focus of its own gaze; to retrace the bypaths which have led it away from its true goal; to resist with unyielding effort its own tendency toward an arrant dogmatism and unwarranted absolutism which it decries in the non-critical; and to welcome from any quarter new light or fresh insight which will correct or supplement its own limited grasp of understanding. In speaking of the history of the criticism of literature, Donald A. Stauffer reminds us that "much of the criticism put forth by past schools . . . fails today to carry as much conviction as it might, simply because a limited or partial position was advanced confidently as *sole*[13] key and clue to wisdom."[14] He adds, "And to any critics or schools of critics who pretend to have discovered all the fragments of Truth, Milton's ringing words still apply: 'We have not yet found them all, Lords and Commons, nor ever shall do, till her Master's second coming.' . . . Today, then, even coherent and exclusive systems demand a balanced judgment, an awareness of other possible coherent and exclusive systems, and a consciousness of the relation of one's own system to larger structures."[15]

In seeking, then, for "a balanced judgment" in relation to the Scriptures, may we venture to suggest a few neglected emphases in Biblical criticism which, if given due regard, might serve at least to supplement, if not to correct, both the method and the conclusions which have been widely current in critical circles? These suggestions are not put forth dogmatically nor with finality.

---

[13]Italics mine.

[14]*The Intent of the Critic,* Princeton University Press, 1941, p. 8.

[15]*Ibid.,* pp. 9 and 28. See also Thomas Clark Pollock, *The Nature of Literature,* Princeton University Press, 1942, p. xvi, where he writes, "Every organization of intellectual workers, if it is to grow and not become mentally moribund, must examine critically its own methods and assumptions at the same moment that it defends those which have proved valuable. It is worth noting that the most active and intelligent criticism of contemporary procedures in literary scholarship has come from within the citadel of the Modern Language Association of America, whose Committee on Trends of Scholarship has been taking the lead in this activity." See Milton, *op. cit.,* p. 89.

They are merely offered as possible clues, among others, to the solution of a problem of which all are aware—the problem of unearthing the vital truth in Holy Scripture and of releasing it as a dynamic force in the experience of clergy and laity alike. The principles dealt with will be illustrated largely from secular literary sources, in order to seek to establish their validity apart from any theological bias.[16]

I. The Ability of Inspiration to Transcend Environment

The first consideration which is clamoring for increasing recognition in critical study is the ability of inspiration to transcend environment. Historical criticism has given itself to a careful and minute investigation of the environment out of which our Scriptures arose. Then in terms of this environment the Scriptures themselves have been interpreted. This process has increased our knowledge of Bible lands and Bible times immeasurably and has contributed some true insights which have helped to correct former false or inadequate views. Its weakness, however, has been the tendency to date the Scripture sources by their supposed environment and to imprison them within a framework constructed by our limited knowledge of external factors and a rather rigid theory of historic development. Any insight of Scripture which transcends the limits of a given environment has been readjusted to fit a time when such an insight was permissible by the canons of an unproved but widely accepted hypothesis.[17]

Within limits, historic development does account for much of the progress of the mind. But there are limits. Even in the realm of science, great leaps have been made which were at least 2,100 years ahead of their day. In the 6th century B. C. Pythagoras

---

[16]Literature is a medium of communication between human beings. In the process of communication three inter-related elements are always present; namely, the *source*, the *work itself* and the *reader*. Adequate criticism must take all three of these into account. Each step in our argument shall, therefore, relate itself to one or the other of these aspects of communication. Point I deals with the source; Points II, III and IV with the work itself; and Point V with the reader. See Pollock, *op. cit.*, p. 15.

[17]As, for instance, the Wellhausen hypothesis which rearranged the entire Old Testament on the basis of the assumption that the Prophets preceded the Law.

first suggested that the earth revolved around the sun. But because Aristotle, who succeeded him by two centuries, insisted that the earth was the immovable center of the universe, that view was destined to prevail for over 2,000 years, until its hold was broken by a group of scientists who, at the risk of their lives, finally won popular approval for the Copernican theory.[18] On the theory of historic development, it was impossible for Pythagoras to have had such an idea six centuries before Christ. To deny it, however, might save a theory but it would be at the expense of fact.

But when we leave the realm of science for the arts, when we begin to traverse the pathless tracts of inspiration, the ability to transcend environment becomes much more marked. Perhaps the most exhaustive scientific analysis ever made of the factors which entered into a creative literary moment is John Livingston Lowes's *The Road to Xanadu,* in which he retraces the fleeting steps of Coleridge's mind just before writing *Kubla Khan.* But in spite of this detailed, painstaking analysis, Mr. Lowes says, "For those to whom the mystery of the poem's birth is dear, that mystery will remain when I have done."[19] Furthermore, although Coleridge at subsequent times sought to complete this fragment of poetry, recalling the same books, thinking the same thoughts, taking the same anodyne, he was never able to recapture the "inspiration" of that moment, and the poem remains a fragment.[20] This example gives point to the truth that there is something in the functioning of what we call "inspiration" that no amount of environmental probing will uncover.[21]

But we may go even further and suggest that "inspiration" not only has elements which environment does not explain, but that it may and often does *defy* its environment and run strictly counter to

---

[18]See David Dietz, *The Story of Science,* The New Home Library, 1942, pp. 4 ff.

[19]Houghton Mifflin Co., 1927, p. 343.

[20]See Pollock, *op. cit.,* p. 100.

[21]In summarizing this point of view in relation to art, a great art critic, Sir W. M. Conway, has said, "From the earliest times down to the present day man has advanced from age to age. Well-being has increased. Population has multiplied. The whole story is one of continual development. It is not so with the History of Art. The History of Art relates the succession of styles, not the stages of a long development." *The Domain of Art,* John Murray, 1901, pp. 138 f.

it. A recent work by a French art critic, Henri Focillon, gives a striking illustration of this in the art and architecture of Venice. Venice has an unusually distinctive geographical and topographical environment which we should expect to be the controlling factor in determining the forms of its artistic expression. "But," says Focillon, "Venice has worked upon Venice with a most extraordinary freedom. The paradox of its construction is its struggle *against* the elements: it has installed Roman masses on sand and in water; it has outlined against rainy skies oriental silhouettes that were first conceived for use in perpetual sunlight; it has waged an unending war against the sea by devices of its own invention . . . and finally, it has seen the overwhelming preference of its painters for landscape."[22] Here are buildings which, if removed from their known location, would have been unquestionably assigned to broad expanses of solid rock; but they stand on water. Here are other buildings which would undoubtedly be assigned to the Orient; but they were built in Venice. Here are paintings which bespeak an inland, mountainous environment, but they were painted on the shores of the sea. There are elements here which could not be dated nor located by their environment. They have burst the limits of the time moment in which they were conceived. Focillon concludes, "We have short-wave and long-wave time, and the purpose of chronology is not to prove the constancy . . . of movements, but to measure the difference in the wave-length."[23]

Is it not possible that the historical criticism of the Bible has busied itself too exclusively with linear chronology and failed sufficiently to sense "the difference in the wave-length" of the literature of the Bible from that of its environmental milieu? The Bible once was, and ought to be again, what Charles Lamb said of one of Coleridge's poems, "a vision . . . so enchanting that it irradiates and brings heaven and elysian bowers into my parlor."[24] It has become all too often, however, little more than a dead record of a

---

[22]*The Life of Forms in Art,* Yale University Press, 1942, p. 72.

[23]*Ibid.,* p. 65. "The doctrine of orderly development applies to the things of the spirit only with large accommodations. Nature may not go *per saltum,* but it is of the nature of the mind to leap." Duncan Black Macdonald, *The Hebrew Literary Genius,* Princeton University Press, 1933, p. 3.

[24]See *Twelve Centuries of English Poetry and Prose,* Scott, Foresman and Company, 1928, p. 465.

primitive people whose religious development was quite similar to that of other peoples and whose value, it would seem, is to remind us of the horrible pit whence we are digged. But since morbidity might be the result of too long gazing into the pit, it has been deemed wise to keep our attention focused on the more "enlightened" landscape of modern religion and leave the Bible to the horror-hardened scholars who can browse around in the ancient wreckage without becoming religiously psychopathic. That this is not entirely a caricature may be seen from the suggestion of Friedrich Delitzsch that all the "books of the Old Testament from Genesis to Daniel have, in a religious connexion, simply no significance for us who live at the present time;"[25] and the judgment of Schleiermacher that "the New Testament is the record of the Christian consciousness of the apostolic age" but is not final or formative in its relation to the Christian consciousness of succeeding ages.[26] Furthermore, the thickness of the layers of dust on unread Bibles is eloquent witness to the fact that to a multitude of common people the Bible has become little more than a product of a bygone historic development, having only antiquarian interest, with little relevance to the world in which we live.

This is due in part, if not in large measure, to an unwholesome preoccupation with the environmental matrix out of which the Bible was born rather than to a vivid sense of the elements in it which completely transcend environment and speak a "timeless" word of God to our souls. The Bible is more than the story of a great moral marathon, with the Hebrew runners pantingly keeping a half-stride ahead of their pagan contestants in the race of human progress. It is the record of the activity of a self-revealing God, who is Life, and Light and Love. And as James D. Smart has well said, one may well question whether such a God "is rightly presumed to be a fit subject for historical description and for explanation in terms of development. . . . Historical science . . .

---

[25]Quoted by Henry S. Gehman, "Some Present-Day Values of Old Testament Studies," *The Princeton Seminary Bulletin*, December, 1934, p. 6.

[26]See J. Arundel Chapman, *An Introduction to Schleiermacher*, The Epworth Press, p. 39. See also Francis L. Patton, *Fundamental Christianity*, The Macmillan Company, p. 153.

has had to make him a dead God in order to deal with him."[27] There is something vital and vibrant in the Scriptures which no historicism can analyze or explain.[28] Furthermore, this vital element which gives to the Scriptures their uniqueness was implicit from the beginning and runs like a golden cord throughout the whole of them. True understanding is to be found in the kinship of the Old Testament with the New Testament rather than in the differences between them and is to be seen in the basic beliefs common to the various books rather than in the superficial differences of viewpoint or modes of expression.[29] Perhaps the day has come when, conserving all the values which historic study has given us, we must go further and seek to discover the hidden springs of life in the Scriptures by a recognition of the transcendent quality of the literature of "inspiration" of which they are the supreme example.[30]

II. Proficiency in Literary Appreciation

Another neglected emphasis in the critical process has been the cultivation of a true proficiency in literary appreciation. Although the Bible surpasses other writings in its source and significance, nevertheless it is literature. And its values are to be realized through approaching it according to the best canons of literary appreciation. The historical criticism of the Bible has at times been so obsessed with the analysis of documents, the attempt to place them in chronological sequence, etc., that the result has often been "trivialities and useless pedantries"[31] which hinder rather than

---

[27]"The Death and Rebirth of Old Testament Theology," *Journal of Religion*, April, 1943, p. 128.

[28]Henry Adams once commented concerning himself, "In the want of positive instincts, he drifted into the mental indolence of history." Quoted by Pollock, *op. cit.*, p. xviii.

[29]On the synthetic, rather than the analytic, approach to the Scriptures, see Archibald M. Hunter, *The Unity of the New Testament*, Student Christian Movement Press, 1944; John Morgan Jones, *The Revelation of God in* the Old Testament, J. Clark, 1942; and Arthur Gabriel Hebert, *The Throne of David*, Morehouse-Gorham, 1941.

[30]For a full discussion of the limits of purely historical study see G. Ernest Wright, *The Challenge of Israel's Faith*, The University of Chicago Press, 1944.

[31]René Wellek, "Literary History," in *Literary Scholarship, Its Aims and Methods*, A Symposium, University of North Carolina Press, 1941, p. 95.

enhance true appreciation. That this is not an unwarranted judgment is borne out by the fact that a protest is arising from secular literary scholars against a preoccupation with literary history rather than an appreciation of literature itself. René Wellek, in a recent symposium, writes, "Such work has . . . too much attraction for minds indifferent to the values of literature, and a rigid insistence on its technicalities sometimes puts unnecessary obstacles in the way of students genuinely interested in literary art and thought."[32] Let us, then, make four suggestions regarding true literary appreciation.

1. *Appreciation More Than Information*

First, appreciation is more than information. We have too often confused knowledge with understanding; facts with interpretation; information with appreciation. With reference to the criticism of art, Sir W. M. Conway says, " 'A man may study butterflies and forget that they are beautiful, or be perfect in the Lunar Theory without knowing what most people mean by the moon'; and so it is with art. It is possible to attain the kind of knowledge that pronounces almost with certainty as to the authorship of a picture, and yet to be without sense or enjoyment of its beauty."[33] To store the mind with technical facts and critical theories may lead to genuine appreciation; on the other hand, it may not. And we must be on guard lest we substitute the one for the other.

A significant illustration of this is to be found in the experience of Middleton Murry in connection with Shakespeare's *Othello.* He tells of sitting through a rather poor production of *Othello,* when, "Suddenly, for the first time there was revealed to me the extraordinary but simple subtlety of those words of Desdemona that I had known by heart for years. Whether it was that the actress spoke . . . with exactly the right intonation, or whether I had been simply deaf and blind before, I do not know. But the meaning of the word—the terribly dramatic meaning of it there in that place—sped for the first time like an arrow to my heart."[34]

---

[32]René Wellek, "Literary History," in *Literary Scholarship, Its Aims and Methods,* A Symposium, University of North Carolina Press, 1941, p. 95.
[33]*Op. cit.,* p. 120.
[34]*Shakespeare,* Harcourt, Brace and Co., 1936, pp. 259 f.

Now Murry is a ranking Shakespeare scholar, with a factual knowledge of Shakespeare second to none. And here was a passage which he had known by heart for years. And yet, with all of his knowledge, he had no real appreciation of its true meaning. Technical knowledge is not to be confused with appreciation.

Biblical scholarship has not been wanting in knowledge. It has been lacking, however, in a clear understanding of "the right relationship between technical analysis and full appreciation."[35] The Bible all too often has been turned into a quarry for the digging of ancient facts rather than a living literature to be appreciated and loved. This often ends in what has been termed a "learned ignorance,"[36] mistaking a brilliant grasp of the criticism of a work for an appreciation of the work itself. It is possible that this not only may be mistaken for appreciation but may at times even make appreciation impossible. Washington Irving somewhere tells of visiting shrines in Europe where lamps which were intended to lighten the faces of images had rather obscured them by their smoke. Biblical scholarship must be guarded lest it produce a luxuriant wilderness of criticism filled with "flowers of interpretation that do not adorn, but completely conceal."[37]

2. *Appreciation Acquired Only at First Hand*

But how is true appreciation to be acquired? It is to be done through a first-hand approach to the Scriptures themselves. The appreciation of any work of art is dependent upon a personal acquaintance with the object itself. True appreciation cannot be mediated. No matter how much information may be gained about a work through others, even though that knowledge be encyclopedic, it can never take the place of an immediate acquaintance with the work itself. Some years ago a faculty committee was discussing the proposal of a student to write a graduate thesis on "The Fourth Gospel as Represented in Masterpieces of Art." A European scholar was present who had a rich background in the arts. He immediately asked, Does the student have access to

---

[35]M. R. Ridley, *Poetry and the Ordinary Reader,* E. P. Dutton & Co., Inc., 1939, p. 3.

[36]See Allen Tate, *Reason in Madness,* G. P. Putnam's Sons, 1941, p. 61.

[37]Focillon, *op. cit.,* p. 1.

the originals of the paintings with which he would be dealing? He felt that no adequate study could be done otherwise. The student was advised to pursue another line of study.

It is this direct approach to a piece of literature which is essential to true literary appreciation. And it is at this point that much critical study fails. Allen Tate brings a sharp judgment against much poetic criticism on this score. He writes, "What is the poem, after it is written? That is the question. Not where it came from, or why. . . . The only real evidence that any critic may bring before his gaze is the finished poem. For some reason most critics have a hard time fixing their minds directly under their noses, and before they see the object that is there they use a telescope upon the horizon to see where it came from. They are woodcutters who do their job by finding out where the ore came from in the iron of the steel of the blade of the axe that Jack built."[38] He concludes, "We must return to, we must never leave, the poem itself."[39] Another literary critic, protesting against "the misdirection of attention" and the misguided effort which engrosses itself with secondary considerations, cries, "Oh, do not ask, 'What is it?' Let us go and make our visit."[40]

The application of this to biblical criticism is manifest. True appreciation is dependent upon exposure to the sacred masterpiece itself. This is not to deny the validity of all possible helps in its interpretation, but the helps should lead the student to the Word itself rather than coming between him and the Word or stopping short of the Word. To do less than this is to go no further than "the doormat of orientation" or to remain in the cloakroom of the sacred treasure house of Scripture.[41] The ultimate

---

[38]Tate, *op. cit.*, p. 134. He adds, "I do not say that this procedure is without its contributory insights; but the insights are merely contributory and should not replace the poem, which is the object upon which they must be focused."

[39]*Ibid.*, p. 61.

[40]T. S. Eliot, "The Love Song of J. Alfred Prufrock," *An Anthology of World Poets,* Edited by Mark Van Doren, The Literary Guild of America, 1928.

[41]See Coppens, *op. cit.*, p. 132. "The most voluminous collection of commentaries and memoirs, written by artists whose understanding of the problems of form is fully equalled by their understanding of words, could never replace the meanest work of art." Focillon, *op. cit.*, pp. 2 f.

purpose of aids to biblical study should be to persuade the student to do without them, "to realize that the gifts of the spirit are never to be had at second hand."[42] Even preaching, which ought to be an attempt to explain what the Scriptures mean, at its best is not a substitute for Bible reading and study. It should be a stimulus and a guide. In the Church's strongest days the layman has not depended on the minister but has been inspired by him to read and ponder the Bible for himself. The true function, then, of preacher, teacher or printed material is to be a catalytic agent bringing the reader and the Bible together and assisting in producing an inter-action between the two.

3. *Appreciation Mediated Through Art Form*

But first-hand contact with literature alone may not lead to true appreciation. A recognition of the art form in which the work is cast is indispensable. The force of a work is not to be found in mere words and phrases and sentences. These are but parts of a total literary structure, mere items in a compositional unity. The individual features themselves do not unlock the meaning of the work. The important thing is the function they perform in the composition of the entire work. Composition is the art of putting things together in order that by their juxtaposition a new quality of meaning will emerge which is vastly more than the sum total of each item separately."[43] The laws of composition, then, must be recognized and utilized in biblical interpretation. Not only *what* is here, but *where* is it, and *why* is it here, and

---

[42]Norman Foerster, "The Esthetic Judgment and the Ethical Judgment," in *The Intent of the Critic,* p. 146. "I believe in a new fresh reading of the Bible without note or comment, page by page, till the last prayer in the sacred record is sighed out, and the end comes." W. Robertson Nicoll, *The Seen and the Unseen,* George H. Doran Co., p. 19.

[43]In the arrangement of "shots" in moving pictures this is known as "montage." Of this Sergei M. Eisenstein, the Russian film expert, says, "*two film pieces of any kind, placed together, inevitably combine into a new concept, a new quality, arising out of that juxtaposition.* . . . the juxtaposition of two separate shots by splicing them together resembles not so much a simple sum of one shot plus another shot—as it does a *creation.* It resembles a creation—rather than a sum of its parts—from the circumstance that in every such juxtaposition *the result is qualitatively* distinguishable from each component element viewed separately." *The Film Sense,* Harcourt, Brace and Co., 1942, pp. 3-8.

how is it related to everything else that is here, must be asked. If the laws of composition by which the genius of the work is to be discovered are not utilized, then faulty interpretation is likely to emerge, whether it be by the bibliolatrous proof-texter or the radical destructive critic. Both are but theological brick-layers rather than architects,[44] analyzing the quality of the individual bricks and commenting on the virtues or the defects in the mortar which holds them together but never standing off from the building for a time to view it as a whole and to study the beauty of the architectural structure which has given it its deathless grandeur.

There is so much more in literature than mere ideas. There is sensation, there is emotion, there is vibration, there is colour, there is form. It is these, said Joseph Conrad, which "reveal the substance of its truth—disclose its inspiring secret: the stress and passion within the core of each convincing moment."[45] Hence the literary devices by which an author seeks to convey his impressions must be allowed full play in order to enter deeply into the secret of his writing. A vivid example may be drawn from a work of Guy de Maupassant. He is telling of a planned elopement at midnight which did not materialize. The male party to the plan sits in a cab awaiting the arrival of midnight. "When he saw midnight approaching, his impatience became feverish. Every moment he thrust his head out of the window to look. A distant clock struck twelve, then another nearer, then two together, then a last one, very far away." Then, later, "he heard the quarter strike, then the half-hour, then the quarter to, and all the clocks repeated 'one,' as they had announced midnight."[46] Of this Eisenstein, the Russian film expert, says, "Maupassant wanted to chisel into the reader's consciousness and sensations the *emotional* quality of the midnight hour, . . . He forced us to experience the sensation of midnight by making twelve o'clock strike in various places on various clocks."[47] It is this literary form which has transformed an idea into a sensation.

---

[44]See Pollock, *op. cit.*, p. xvii.

[45]Preface to *The Nigger of the Narcissus*, Doubleday, Page & Co., 1921.

[46]*Bel Ami*, The Works of Guy De Maupassant, Edition Deluxe, Bigelow, Smith & Co., 1909, Vol. VI, p. 362.

How necessary is a recognition of art form in biblical interpretation! One example will suffice. In her recent book on the Bible, Mary Ellen Chase, in dealing with the Jacob-Joseph saga in Genesis 27-50, suggests that "Chapter 36 is one of genealogy and may well be omitted, as may also Chapter 38, which is an isolated incident of Judah, one of the sons of Leah."[48] If one is merely intent on picking out a few choice items which interest him in an ancient book, this may be true. On the other hand, if one is interested in understanding Genesis in terms of the viewpoint of the author or compiler, it is utterly fallacious. Granting that the individual names in the genealogy of chapter 36 are not significant, the place of the chapter in the book is to be seen in its relationship to chapter 37. Isaac had two sons. Esau's significance to the world, from the standpoint of the future, was to be the head of a long list of names about whom the world cares little or nothing. On the other hand, Jacob's significance for the future was to be the father of Joseph, and eleven other sons, who became a fountainhead of spiritual significance whose ever-flowing stream courses through the life of the world today. The contrast between one chapter giving a mere list of names (significant now just because they are unknown!) and fourteen chapters given to one lad and his brothers is the art form through which the viewpoint of the writer of Genesis is to be seen. To omit chapter 36, then, is to forestall any true appreciation of this book. And what of chapter 38? It may by itself be an insignificant incident. But when seen in its relation to chapter 39 it is a most important part of the story. Of the twelve sons of Jacob, Joseph receives by far the most emphasis in the book. He is the one who saves the family from extinction, and as a tool in the hands of God leads them into circumstances which later make them a great nation. Why Joseph rather than the other brothers? Well, the contrast between chapters 38

[47] *Op. cit.*, p. 20. Another example is that of Middleton Murry's experience, mentioned earlier, where a familiar passage leaped into meaning for him. This insight came to him through recognizing a relationship. He writes, "I did not see . . . the vital connection between the crucial sentence, 'Sure there's some wonder in this handkerchief,' and the previous: 'I ne'er saw this before.'" *Op. cit.*, p. 261. It was this recognition of a relationship between two ideas which released the force of this passage for him.

[48] *The Bible and the Common Reader*, The Macmillan Co., 1944, p. 88.

and 39 certainly tells a large part of the story. The immoral behaviour of Judah in 38 thrown over against the high moral character of Joseph in connection with Potiphar's wife in 39 speaks volumes. To omit chapter 38, then, is to lose the full force of chapter 39. To lift these two chapters out of their prescribed place in the book of Genesis is to do violence to the genius of the artist whose skill produced this book and to forego the possibility of true appreciation.[49]

4. *Appreciation Possible Through a Translation*

One further word should be said about proficiency in literary appreciation and that is that true literary appreciation is possible through a good translation. Of course, in some measure, it is true that the genuine flavor of any work is to be caught through reading it in the language in which it was written. Few men, however, particularly theological students, ever acquire a sufficient mastery of a foreign tongue to use it freely or to think in it without translating its concepts into their own language. What then? Is literary appreciation of foreign writings impossible? No, it is entirely possible through an adequate translation. And for the average man, whose best avenue of impression is that of his mother tongue, a deeper appreciation may be gained through an excellent translation than through the laborious struggle which wading through the original entails.

This judgment is not without confirmation. In his *Essay On the Principles of Translation,* Lord Woodhouselee gives a definition of a good translation as follows: "That, in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work."[50] But is it possible to

---

[49]For a fuller treatment of the Art Form approach to the Scriptures, see Howard T. Kuist, "How to Enjoy the Bible," reprinted from *The Presbyterian of the South,* 1939, and "The Use of the Bible in the Forming of Men," *The Princeton Seminary Bulletin,* June, 1944.

[50]Everyman's Library edition, E. P. Dutton & Co., Inc., pp. 8 ff. Lord Woodhouselee deduces three laws of translation from this general principle: "1. That the Translation should give a complete transcript of the ideas of the original work. II. That the style and manner of writing should be of the same character with that of the original. III. That the translation should have all the ease of original composition."

make such a translation? For proof that it is, Lord Woodhouselee turns to an English version of the works of Rabelais by Sir Thomas Urquhart. Of this work a distinguished Frenchman, himself a reputable translator, who had lived in England for years and had an equal command of both languages, said that Urquhart had preserved in the translation "the very style and air of his original;" and "that the English readers may now understand that author better in their own tongue, than many of the French can do in theirs."[51] And this was a work which was not easy to translate but was so obscure that few Frenchmen professed to have understood it in the original! Urquhart had succeeded in doing with Rabelais what Schleiermacher succeeded in doing with Plato, when Strauss said that he had "taught Plato to speak in German, or his German readers to think in Greek."[52]

Since the natural avenue of impression is one's mother tongue, and since it is possible to grasp the true force of a foreign writing through a good translation, it follows that special emphasis should be given in the study of the Bible to the English version. The student can best grasp the architectural structure and sense the functioning of the laws of composition in the various books in his own tongue. Fortunately for us, our English versions, especially the King James, not only convey well the ideas of the original but preserve much of its style and flavor and have the ease and flow of the original.[53] Does this mean, therefore, that a study of the original languages in which the Bible was written is no longer needed? No, on the contrary, it will make them even more

---

[51]Everyman's Library edition, E. P. Dutton & Co., Inc., p. 223.

[52]Quoted by A. M. Fairbairn, *The Place of Christ in Modern Theology*, Charles Scribner's Sons, 1893, p. 224. Philo says of the LXX, "If Chaldeans have learned Greek, or Greeks Chaldean, and read both versions, the Chaldean and the translation, they regard them with awe and reverence as sisters, or rather one and the same, both in matter and words." *De Vita Moses*, II, vii.

[53]For example, the King James Version gives eleven short sentences to describe the activity of the Creator on the first day of creation. This preserves exactly the flavor and style of the original, which because of the simplicity of its tense forms, as contrasted to the Greek or Latin, does not abound in complex sentences. Contrast with this Castalio's Latin version which throws nine of these short sentences into one! See Woodhouselee, *op. cit.*, pp. 64 ff. For study purposes, however, the American Revised Version is preferable to the King James because of its greater accuracy and its paragraphing according to units of thought.

necessary and more usable. Perhaps the reason for the lack of a study of the Bible on the part of the average minister arises out of the fact that he was trained to study it only in the Hebrew and the Greek. Having escaped the clutches of his Seminary professors, he relaxes his study of the languages, finally loses these skills, and then is unable to pursue independent study. He is therefore left to a second-hand approach through the works of others. If, on the other hand, he has acquired skill in studying the Bible in the English, he can keep his study fresh and constant. This keeps raising problems of a linguistic and syntactical sort which drive him back to the original languages for an answer. And thus the study of the Bible in the mother tongue becomes a handmaiden to continued study in the original languages.[54]

III. The Self-Authenticating Quality of Literature

Another item all too frequently neglected in critical study is the self-authenticating quality of great literature. There are literary laws which function with the precision and finality of the law of gravity. Their functioning is not as easily detected as in the realm of the physical sciences but they are nonetheless valid and are perhaps more decisive in literary criticism than we are often disposed to believe. The authentication of external historical fact is not the only means of establishing the genuineness of a recorded incident. The record of the incident itself may carry its own proof or disproof. There is an inherent psychological quality of reality in the recording of valid events which it is difficult, if not impossible, to imitate. It is next to impossible to write fiction as though it were fact without the possibility of detection by one with any degree of literary sensitivity.[55] The laws of the mind are as unyielding in this respect as are the laws of nature. In a review of Philip Guedalla's *Life* of Winston Churchill, Cecil Roberts wrote

---

[54] See Kuist, "The Use of the Bible in the Forming of Men," pp. 7 ff.

[55] " . . . truth can be determined at times by its own inherent quality. Indeed . . . one might almost be justified in holding a theory that a mind working normally should recognize the difference between truth and error as inevitably as a tongue recognizes the difference between the sweet and the bitter." George L. Raymond, *The Psychology of Inspiration*, Funk & Wagnalls, 1923, pp. 165 f.

"What a vivid, varied life story this is! *No novelist could have invented it, for no novelist could have made credible*[56] this record of volatile pugnacity, sublime luck, and malign Fate, of the whole world ablaze as a setting for the rise of the Phœnix from the ashes of despair."[57] Mr. Roberts insists that there is a credibility about this record that no human imagination could have invented. Invention of reality is not as easy as if often supposed![58]

Now this fact makes it possible for the sensitive reader, who has no external facts on which to draw for corroboration such as we have in the case of Mr. Churchill, to discover clues in a piece of writing which carry their own evidence of reality or unreality. There is perhaps no more striking illustration of this than in another experience of Middleton Murry with Shakespeare. He had been reading and re-reading the Falstaff plays when he became struck with the vividness of detail and the quality of reality in a description of house-building in *Henry IV,* Part II. He began to feel that this "must derive from some fairly fresh and vivid personal experience."[59] He writes, "Not long before he wrote those lines, I felt, Shakespeare was building or contemplating building a house; and perhaps, regard being had to the picture in the last three lines,[60] he had been contemplating carrying to completion a half-finished and abandoned house."[61] This dovetailed with a conclusion that this play was written at the crest of a wave of popular favor, which would have made it financially possible for Shakespeare to have been engaged in the work of building just at this time. It did not occur to Mr. Murry at first that there might be

---

[56]Italics mine.

[57]*The Saturday Review of Literature,* January 24, 1942, p. 5.

[58]Compare with this the attempt of a clergyman who introduced a sermon with a supposed letter from a wounded lad in a hospital on Saipan, the sole survivor of a tank crew. The letter was tremendously effective at first, but before it was half read it became apparent to anyone with literary sensitivity that it had not come from Saipan but from the imagination of the clergyman. As a homiletic device this was dramatically effective. But it illustrated the difficulty, if not impossibility, of giving the quality of reality to the recording of an experience which is not real to the writer.

[59]*Op. cit.,* p. 21.

[60] " . . . who, half through
Gives o'er and leaves his part-created cost
A naked subject to the weeping clouds
And waste for churlish winter's tyranny."

[61]*Op. cit.,* pp. 21 ff.

any external corroboration of these conclusions to which the literature itself had brought him. But some time later he turned to Sir Sidney Lee's *Life* of Shakespeare, and discovered that just about this time Shakespeare had purchased the second largest house in town, a dilapidated mansion of more than a century in age, which he undertook to repair for his dwelling.[62] Mr. Murry adds, "It is, alas, not often that the intuitive method is so nicely corroborated by the factual. There are so few facts to perform the office of corroboration."[63] Yet in this one instance Mr. Murry was right. The piece itself had told him that whoever wrote it had had experience in building. Historic evidence validated his judgment. But the judgment would have been just as valid if no historic evidence had been discovered.[64]

Now this approach to literature is, I believe, rather a virgin field in relation to the Scriptures. But increasing attention to it may serve to supplement, if not to correct, some of the conclusions which criticism based on historical or philological studies has reached. The final criterion of the reality of a recorded incident is not the date at which it assumed its final form, nor the dating of the vocabulary in which it is expressed, but the faithfulness with which it re-creates for the reader the actuality of the situation which it presents. Many of the early stories of the Old Testament, for which we have no historic corroboration, are frequently held to be mere idealizations, creations of the Hebrew imagination. But the question arises, Is it possible for the imagination to create such idealized characters which never existed in actuality and clothe them with the quality of reality with which such characters as Abraham, Isaac and Jacob are endowed? Abraham differs from Achilles and Ulysses. He is not a mere fictional creation to embody a few lofty ideas. He is an actual man, who lives and moves and has his being on the plane of life on which we live.

---

[62] *Op. cit.*, pp. 21 ff.

[63] *Ibid.*

[64] From this beginning, Murry goes on to draw other conclusions about the historicity of some of Shakespeare's materials, which in one instance corroborates in a most interesting way the reality behind the tradition, which has often been questioned, about Shakespeare having been driven "to London to his great advancement" by the persecutions of Sir Thomas Lucy. See pp. 24 ff.

He is a living, personalized, human being. To create such an one out of nothing is a possibility which is to be highly questioned.

The difference between an actual character and a creation of the imagination may be seen in the Scriptures in contrasting a story like that of Queen Jezebel with that of the Good Samaritan. The story of Queen Jezebel is "the tale of an individual—a concrete case."[65] On the other hand, as a recent literary critic has pointed out, "the Good Samaritan, though he stands for all time as the figure of human mercy, is not an individualized creature like Jezebel. . . . He and the man who went down from Jerusalem to Jericho and the Levite who passed by on the other side were invented, together with the things that happened, to illustrate a certain point. The story . . . could not be improved, certainly, by giving names and personalities to the . . . figures."[66] The Good Samaritan is not an individual. He is a type who walks the streets of every hamlet, town and city in every land, in every age. It is not so with Queen Jezebel. There are many women who may resemble her in one way or another but there is none who combines the sum total of qualities which made her what she was. She was the wife of Ahab, a King of a certain country, living in a definite historic context, facing specific circumstances, manifesting her unique personality in an unmistakable way.

This illustrates that the psychological quality of an actual situation and an imaginary situation is so different that it will be reflected in the literature which embodies them. This phenomenon is to be seen, again, in the work of Shakespeare. The courtroom scene in the *Merchant of Venice,* for example, is not an actual scene. It is an imaginary scene with an "illusion of reality"[67] thrown about it. The reader as well as the author knows that the things here described are fictitious but they "agree to look upon them as real events,"[68] to suspend unbelief consciously for a purpose. The writer persuades the reader "to a game of make-believe with him."[69] On the other hand, the psychological quality of Mark

---

[65]Gordon Hall Gerould, *How to Read Fiction,* Princeton University Press, 1937, p. 84.
[66]*Ibid.,* pp. 84 f.
[67]*Ibid.,* p. 29.
[68]*Ibid.,* p. 31.
[69]*Ibid.,* p. 109.

Antony's speech at the funeral of Caesar is of a different sort. We do not see a scene which the imagination has created. We are looking at an actual scene which the imagination has re-created. This is not a product of the mind of Shakespeare, striving to lure the reader into an illusion of actuality. It is the record of history, Shakespeare's only part in it being to relate the scene in such fashion that the reader can re-create in his own imagination what actually happened in that dramatic moment. Of this Dean Merivale says, "The most exquisite scene in the truest of all Shakespeare's historical delineations adds but little except the charm of verse and the vividness of dramatic action to the graphic painting of the original record."[70] Granting that Shakespeare, through his literary genius, may have given this scene a sense of "heightened reality," he could not have given the sense of actuality to a purely imaginary scene that he attains here when he is dealing with a real historical event. One cannot create the quality of reality of a scene like this out of nothing any more than he could write Lincoln's Gettysburg address if there had been no Lincoln and no Gettysburg. The difference between fact and fiction is patent in the work of our greatest literary artist.[71]

The relation of this principle to the study of the Bible is clear. More emphasis must be given to the inherent quality of reality in the materials themselves, aside from purely historical or philological matters, before the final word on critical problems can be spoken. There is time for but one illustration. The Book of Deuteronomy has been perhaps the central area of Old Testament critical study. It presents the double problem of the legal code which it contains and the framework of historic narrative in which it is set. It has been a widely held view that the legislation of the book was a product of the 7th century, just prior to Josiah's reformation in 621, or perhaps during the days of Manasseh a generation earlier. This late legislation, however, needed the sanc-

[70]Charles Merivale, *History of the Romans Under the Empire*, D. Appleton and Co., 1866, p. 38.

[71]This is true also of Milton, who gave a sense of reality to the description of that which he had experienced which he did not attain elsewhere. He was "particularly fine in battle scenes," because "here his personal experience and eye-witness observations are frequently embodied." Hilaire Belloc, *Milton*, Cassell and Co., Ltd., 1935, p. 255.

tion of tradition, so it was set in a framework of historic narrative invented for the purpose of giving it Mosaic authority. Some have gone so far as to term this invention a "pious fraud,"[72] while others have softened this by arguing that pseudonymous writing was a customary literary form of that day, involving no element of fraud.[73]

Now, entirely apart from historic and linguistic studies, what is the inherent psychological quality of the narrative itself? Does it bear the earmarks of invention? Or does it have the hall mark of reality? Does it have the quality of a 7th century writer trying to imagine his way back into a 13th or 15th century situation which never happened, or does it have the smack and tang of actuality? One thing which argues strongly for its actuality is the self-consciousness of the supposed speaker, Moses. Three times mention is made of Moses's keen disappointment at not being able to enter the land himself. The first time it is entirely detached from its chronogolical context. He is speaking of the rejection of the earlier generation except Caleb and Joshua. But he inserts the fact, not known until thirty-eight years later, that he, too, was to be excluded from the land. This has led critics to see a historic discrepancy which invalidates the passage.[74] Truly, if this is the invention of a later mind, it is a discrepancy, and one is at a loss to understand why a sensible writer would have inserted it here. On the other hand, if this is an actual transcript of the feelings of Moses on this occasion, what would be more natural than that the moment he thinks of the rejection of the former generation, his own exclusion from the land should come to the surface of his thinking and should be mentioned here in the exact place where we would expect to find it? The historic sense of a later writer would have worked just like that of the modern critic had he been inventing this narrative, and he would have felt the incongruity of including

---

[72]See Abraham Keunen, *Religion of Israel,* Williams and Norgate, 1882, Volume II, pp. 18-19, and T. K. Cheyne, *Founders of Criticism,* Methuen and Co., 1893, pp. 267 ff.

[73]See C. A. Briggs, *Biblical Study,* Charles Scribner's Sons, 1883, pp. 223 ff. See also Julius A. Bewer, *The Literature of the Old Testament,* Columbia University Press, 1924, Chapter IX.

[74]See S. R. Driver, *Deuteronomy,* International Critical Commentary, Charles Scribner's Sons, 1902, p. xxxv.

this item out of its chronological order in an otherwise orderly sequence. But if he were basing his narrative on sources which in some form had come down from the actual event, he violated chronological sequence to be true to his sources and thus presented a true transcript of the feelings of Moses on that occasion.

Furthermore, the second mention of this not only records it as a fact but uncovers the inner soul struggle of Moses concerning it. Moses' disappointment has led him to beg God for a disannulment of his penalty, until finally God tells him not to raise the question any more. It is a closed issue and further begging is intolerable. Now this adds nothing to the significance of the story from the standpoint of external fact, and one finds it difficult to conceive how or why one would have invented it in an imaginary construction. On the other hand, if this is a record of the actual state of Moses' soul at that time, it is but natural that he should speak of his inner struggle with God and of the final rejection of his plea. The third time it is mentioned it comes at a point where it could be omitted without breaking the continuity of thought at all[75] and where it really adds little of force from the standpoint of a later writer. But if Moses were actually addressing these people on this occasion, it is natural that his exhortation to faithfulness should recall the one incident of his own unfaithfulness which was so costly.[76]

We have here, then, elements which from the standpoint of the historic imagination are incongruous but on the assumption that the events recorded actually happened are exactly what would be expected. An old man, having given his life to a great movement, on the verge of accomplishing his supreme goal, is stricken with the knowledge that he must die before it is realized. This, of course, is such a telling blow to him that it is very near the surface of his thinking, and spills over into speech with the least provo-

[75]Deuteronomy 4:20-23.

[76]There are those who see in the repeated phrase "for your sakes" a contradiction of the account in Numbers 20, introduced here by a later writer to vindicate Moses. On the other hand, as James Orr says, "It is surely only the hyper-acute sense of a critic that can see in the words 'for your sakes,' which evidently refer to the provocation of the people that occasioned the offence of Moses (Num. xx. 2 ff.), a 'contradiction' of the statement that he, with Aaron, personally sinned at Meribah (Num. xx. 10)." *Op. cit.*, p. 278.

cation. It would be difficult to account for the record as it stands on the assumption that it is invented. On the other hand, we find just what we should expect if the record is based on authentic sources which preserved the actual situation which is being described.[77] The final settlement of the critical problem of Deuteronomy has not been made, nor will it be for a long time, if ever. But in the efforts toward that solution, the book itself, around which the controversy revolves, may be more decisive than any theories about it.

IV. The Basic Religious Function of Scripture

Another consideration which should be given increasing recognition in critical study is the basic religious function of Scripture. Criticism has at times spent itself so intensely on questions of historic accuracy and literary analysis that it has been in danger of forgetting the essential purpose for which Scripture exists. The sacred writings have a twofold purpose. They are able to make us "wise unto salvation" and are "also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."[78] Any use of the Scriptures other than these is to prostitute them to unprofitable and unworthy ends. These writings are not museum

[77]This view does not necessitate that the *ipsissima verba* of Moses are retained. The difficulties of indirect discourse in Hebrew make almost necessary the reporting of the involved words of another in the form of direct discourse. What is claimed is that the *situation* here presented is genuine, and must have been based on sources that preserved, in whatever form, the actual scene here described and give a true record of the state of Moses' mind and the course of his address. See James Robertson, *The Early Religion of Israel,* Anson D. F. Randolph and Co., 1892, pp. 422 ff. An interesting comparison between the way an account produced on the scene differs from the reconstruction of a later historian may be seen in comparing the *Journal* of Chinese Gordon, in Khartoum, with a *Life* of Gordon by a later biographer. Things which are told but once as historic facts in the later account keep cropping out again and again in the *Journal.* Furthermore, when the biographer wants to give a true picture of some of the most dramatic moments of those last days he must resort to quoting the *Journal.* Only the man who went through the experience can adequately phrase what happened to him. The account of Moses' oration in Deuteronomy seems to have more of the quality of Gordon's *Journal* than of his biography. See *The Journals of Major-Gen. C. B. Gordon, C. B., at Khartoum,* Kegan Paul, Trench, Trübner & Co., 1898, *Charles George Gordon,* by Lieut.-General Sir William F. Butler, K. C. B., Macmillan and Co., Ltd., 1904.

[78]2 Timothy 3:15-17.

pieces of mere antiquarian interest. Nor are they documents to be used to bolster up pet theological tangents or tease curious minds about future events. They are the channel through which the voice of God speaks to the human soul. And to become so engrossed in historic or literary or even theological study that we have no ears to hear the voice of the Eternal is to miss the point of Bible study entirely. For it is possible so to concentrate on mere facts that the experience which the facts are designed to evoke in the reader is lost.

A classic instance of this in literature is the historic error of Keats when giving a poetic description of how Balboa felt when he first

> star'd at the Pacific—and all his men
> Look'd at each other with a wild surmise—
> Silent, upon a peak in Darien.[79]

Keats' historic memory failed him for the moment, and he confused Cortez with Balboa, using his name in the poem instead of Balboa's. Now, as Professor Pollock has pointed out,[80] the consciousness of this historic error on the part of some readers may prevent them from entering into the experience which Keats is describing. An irrelevant fact may so take the center of the stage that the purpose and power of the poem of which the fact is but an insignificant part may be entirely lost.

This phenomenon may take place in the study of the Bible. Students may become so absorbed in erudite historical niceties and technical literary analyses that they miss the purpose for which the history is given and the power of the literature they are analyzing. The value of the Old Testament lies not in scientific history nor that of the New in detailed biography. They are documents bearing on "evangelical faith," of first value "not to the historian but to the gospeller," compiled "on evangelical rather than critical principles."[81] The facts they contain are scanty. They omit more than

---

[79]"On First Looking Into Chapman's Homer," *The Poetical Works of John Keats,* Oxford University Press, 1926, p. 39.

[80]*Op. cit.,* p. 194.

[81]Forsyth, *Positive Preaching and the Modern Mind,* Jennings & Graham, 1907, p. 13.

they tell. They select, and arrange with a purpose—the purpose of testifying to God's redemptive action and His saving grace.[82] Their value, then, is not to be found in belaboured historical reconstructions but in an awareness of the spiritual principles which are exhibited through the art form in which the documents are cast. As Percy Ainsworth has well said, "The real value of history lies not in the nicety with which it records incidents but in the plainness and force with which it makes the deeds of men exhibit the principles that go to the making or unmaking of the world."[83] Pleas which are often made, therefore, against the biblical writers for writing history with a bias, as, for example, in the case of David versus Saul,[84] are beside the point. These writers were not interested in writing scientific history about these characters but in telling us that the principles which motivated men like David go to the making of the world and that those which motivated men like Saul go to its unmaking.

If a large diamond is to be cut into smaller diamonds, the grain of the diamond must be studied carefully and the cutting made along the lines natural to it if maximum results are to follow.[85] If the Word of truth is to be "rightly divided," it, too, must be dealt with according to its nature. Its cutting yields maximum results along the line of evangelical faith rather than that of scientific history or documentary analysis. The sacred writings are not works "about which certain critical minds can grow brilliantly sceptical"[86] but documents which, as Forsyth has said, face us with the supreme question, "How is it with your soul? Come from your business, and from your science, and from your churches and schools, and tell me how it is with your soul?"[87] They show us the living God. And they reveal our own "ghostly destiny" in

---

[82]"They reiterated time and again in Kings that if you want to know more about the facts, you must go to this source or to that ('The Acts of Solomon,' 'The Chronicles of the Kings of Israel,' or 'The Chronicles of the Kings of Judah'); but if you want to know what these things mean, we will tell you." G. Ernest Wright, op. cit., p. 34.

[83]*The Pilgrim Church*, Robert Culley, 1910, pp. 117 ff.

[84]See Mary Ellen Chase, *op. cit.*, pp. 126 ff.

[85]See Pollock, op. cit., p. xxiii.

[86]Ainsworth, *op. cit.*, p. 117.

[87]*Religion in Recent Art*, p. 75.

the light of that God. As Dostoyevsky's works were said to have been "the imperishable soul-prints of his contemporaneous countrymen,"[88] so the Scriptures may be said to be "the imperishable soul-prints" of men of all ages, as they face their destiny as subjects of "the King eternal, immortal, invisible." To use them for any other purpose is to misuse them.

V. The Art of Receptivity

But how shall this purpose be realized? The communication of thought by a writer through a document is never complete until the reader has responded in the fashion intended by the author. Therefore, to make the process complete, the reader must acquire the art of receptivity. The reader must learn how to take a book on its own terms,[89] how to acquiesce in the moods and submit himself to the guidance of the author.[90] This is re-creative criticism rather than historical or judicial.[91] The reader seeks to surrender himself to the work before him in such fashion that he may yield in his own experience to the moulding influences which went into the making of the experience of the writer. He must learn the art of "active waiting,"[92] of "active passivity."[93] A great historian of Shakespeare criticism speaks of "the right type of mind for criticizing Shakespeare—receptive before it becomes active."[94] This is an apt description of the right type of mind for the study of biblical criticism—the mind that has learned the secret of surrender to a great work; that has learned how to receive, imbibe, ponder, digest, before it becomes active; the mind that can permit the Scriptures

---

[88]Joseph Collins, *The Doctor Looks at Literature,* George H. Doran Co., 1923, p. 94.

[89]See Edmund Wilson, *op. cit.,* p. 43.

[90]See Gerould, *op. cit.,* p. 110.

[91]See Theodore M. Greene, *The Arts and the Art of Criticism,* Princeton University Press, 1940, pp. 369-373.

[92]Pollock, *op. cit.,* p. 195.

[93]William Temple, Introduction to *The Bible Treasury,* Coward McCann, Inc., 1934, p. x.

[94]Mr. Ralli, quoted by Murry, *op. cit.,* pp. 7 f.

to do something to it before it attempts to do anything to the Scriptures.[95]

But this type of mind is begotten through the travail of moral earnestness and profound living. Ruskin says of all great works of art, "you shall only be bettered by them if you are already hard at work in bettering yourself." He says further that "truth . . . is withheld on purpose, and close locked, that you may not get it till you have forged the key to it in a furnace of your own heating."[96] The mould of our lives must in some measure be cast in the blazing heat of eternal Righteousness before we are equipped to understand the Bible. "The Bible does not reveal its wonders to uncleansed eyes."[97] The art of receptivity is to be acquired by approaching truth on one's knees!

Conclusion

Let us conclude by considering a phenomenon which has characterized the works of Shakespeare and has had a counterpart in the fate of the Bible. By the end of the 17th century a wide chasm had separated the Shakespeare of the playhouse from the Shakespeare of the study. "Part of him descended into the playhouse; part of him ascended into the library: and no one has ever quite succeeded in putting him together again."[98] Works intended for the stage became mere books to be studied. Has not this same thing taken place with the Scriptures? They were documents intended for the stage of life; tracts for their times, and for all times, to be read and pondered and loved and obeyed by all. But much

---

[95]Two years before his death, F. W. Robertson gave this counsel to a friend: "Receive, imbibe, and then your mind will create; but our mistake lies in thinking that we can give out until we have taken in. In all things this is the order. Poets are creators, because recipients; they open their hearts wide to Nature, instead of going to her with views of her ready-made and second-hand. They come from her and give out what they have felt and what she said to them; so with Scripture—patient, quiet, long, revering, listening to it; then suggestiveness." *Life and Letters of Frederick W. Robertson,* Edited by Stopford A. Brooke, Harper & Brothers, 1895, p. 259.

[96]Quoted by Forsyth, *Religion in Recent Art,* p. 95.

[97]David Smith, *Christian Counsel,* Hodder & Stoughton, p. 100.

[98]Murry, *op. cit.,* p. 359.

of the Bible has been taken from the stage of life and cloistered in the scholar's den. The chasm between the Bible as the guide of life and as the quarry for historical and critical study has been an ever-deepening one. How shall these two be brought together again? It may be doubted whether either the dogmatic or the critical approach can do it alone. The one is in grave danger of a sterile dogmatism; the other of a sterile skepticism. Neither can meet the deepest needs of the heart. Pascal wrote, "We have an incapacity for proof, which no dogmatism can overcome. We have an idea (an instinct) of truth, which no skepticism can conquer."[99] It may be that the lines laid down here could be of help in treading the knife-edge between skepticism and dogmatism,[100] and releasing the deeps of the Bible that they may speak to the deeps of our own hearts.

BENJAMIN MOSBY SMITH AS A PASTOR (1838-1854)

By Francis R. Flournoy, A. M., Ph. D.,

Professor of History and Political Science,
The College of Emporia,
Emporia, Kansas

The Review of November, 1943, carried an account of the early life of the Rev. Dr. Benjamin M. Smith, Professor of Oriental Literature in Union Theological Seminary in Virginia from 1854 to 1889, the narrative closing with his graduation from Hampden-Sidney College at the age of eighteen. A second article, in the Review of November, 1944, covered his early teaching experience, his graduation and teaching at Union Seminary and a year of study and travel in Europe.

---

[99] *Thoughts,* The Harvard Classics, P. F. Collier & Son, 1910, p. 131 (Thought 395).

[100] See Donald A. Stauffer, *op. cit.,* p. 37.

I. In Danville (1838-1840)

When Benjamin Mosby Smith returned from Europe in his twenty-seventh year, he had fitted himself in an admirable manner, both through training and through experience, for the work which was to occupy the rest of his life. Reared in an atmosphere of Christian culture, he had surmounted the difficulties caused by defective schooling, had taken full advantage of the opportunities presented by Hampden-Sidney College, had gained a valuable experience in school teaching, had completed his seminary training, had served as instructor in the seminary and as pastor of a country church, had studied at the foremost universities in Germany, had gained a real insight into European life and culture and had learned something of the contemporary trends of religious thought.[1] In January, 1838, he accepted a call from the Presbyterian Church of Danville, Virginia. He was soon busy in his pastoral activities. He organized a Bible Class, resuscitated the Sunday School, preached carefully, prepared sermons and gave informal talks, especially to young people, in the homes. He had large congregations in spite of the fact that he "told the people some plain truths about themselves."

To illustrate the nature of his daily pastoral work, the following quotations from his diary are interesting:

> Called on poor L. M. Evidently on her dying bed, but composed and calm. I hope she is indeed a Christian. Called on Miss S. R. and conversed with her on joining the church. Seems to be in fear and trembling. Roberta L. will not come forward. R. however takes a decided stand. . . .
>
> Had a talk with John C. about his habits and religion—doesn't feel. What a tremendous evil does this mere indifference produce!

Mr. Smith was already in demand as a preacher. While at the Springs in Western Virginia in an effort to recover from an attack of jaundice, he conducted a service attended by Governor Campbell of Virginia and President Van Buren. On his way back to Danville he preached in the Lexington Church, at the meeting of the Presbytery of Lexington, in the College Church at Hampden-Sidney and, upon request of the students, in the Seminary Chapel.

While at Danville, Mr. Smith maintained the strong interest

---

[1]See The Union Seminary Review, Nov., 1943, and Nov., 1944.

in public education which he had shown during his stay in Europe. The state of Virginia at this period provided for the maintenance of primary schools under the nominal supervision of a state board and county school commissioners. Tuition fees were required from all parents able to pay them. These were supplemented by state grants to cover the expenses of teaching the children of the "poor," i. e., those not able to pay tuition fees. There were many defects in these arrangements. A large proportion of parents able to pay tuition fees were unwilling to do so and did not send their children to school. Many of the "poor" refused to apply for the state aid because this was granted under such conditions that the recipients brought upon themselves the social stigma of pauperism. There was no real supervision over the school system, for the state and county boards were hardly more than distributors of the public funds for the education of the "poor." And these funds were totally inadequate since they amounted to hardly more than $45,000 annually. The buildings and equipment were generally of poor quality. No public support was given to "middle" and secondary schools, though large sums were appropriated for the University of Virginia and assistance was also rendered to the colleges of the state. Nevertheless, during the entire period when this scheme of education was in existence, the increase in the number of schools receiving the state funds and of the children educated in these schools was considerably greater than the increase in population.

The school systems of the other states during the early nineteenth century were not much better than that of Virginia, and in almost all the states they were pretty bad. However, during the growth of democratic idealism, especially in the administrations of Jackson and Van Buren, there began a movement for the improvement of education which swept over most of the country. Under the leadership of such men as Horace Mann, Henry Barnard, David B. Page and Calvin E. Stowe, far-reaching reforms were undertaken in almost all the northern and western states. Free, universal education on the primary level, designed for children of all classes where it did not already exist, was now established. The development of public high schools was begun. Better methods of instruction were introduced. The standards and train-

ing of the teaching profession were improved. Adequate supervision over the schools was established, in some states under the general direction of state education departments with relatively broad powers. Some of the southern states were also introducing these reforms, though unfortunately in a rather limited fashion.

All of this had a profound effect in Virginia, where for many years leading citizens had deplored the defects of their public schools. And in the late thirties there began a widespread popular campaign for improvement. The leadership in this was assumed by Governor David Campbell, who in his message of 1839 to the Legislature, urged the reorganization of the school system as the "first, great and imperative duty" of the state.

A prominent part in this campaign was taken by Mr. Smith. During his residence in Europe, as has been pointed out in a previous article in the REVIEW,[2] he had made a careful investigation of the school systems of the various countries which he visited, especially that of Prussia, had collected full notes upon the subject, and had studied contemporary reports upon it by Victor Cousin (prepared for the French Minister of Education), Dr. Julius (prepared for a Committee of the British Parliament), and Professor Calvin E. Stowe (prepared for the Legislature of Ohio). Governor Campbell, having become acquainted with Mr. Smith's work in education, wrote to him on September 4, 1838, asking him to prepare a report on the Prussian school system, indicating certain information which he desired to have included in the document. Mr. Smith complied with this request, and sent his report on January 15, 1839, to the Governor, who then transmitted it to the Legislature, which had also under consideration a number of other reports, plans and resolutions relating to education.

Mr. Smith in his report[3] presented a clear and striking picture of the contrast between the Prussian system of education and that of his own state. The former, he showed, was carefully organized, with central direction though with full scope for local initiative. The school buildings were excellent and the equipment adequate.

---

[2]November, 1944, Vol. LVI, p. 14.

[3]The text of this report has recently been published in *The Virginia Teacher,* State Teachers College (now Madison College), Harrisonburg, Va., September-December, 1935.

The teachers were well-trained and carefully supervised, though secure in their tenure if efficient, and possessing a dignified position in society in spite of rather modest pay. Attendance of all children was required, with very low tuition fees, which were remitted when necessary. The report contained a detailed and interesting account of the subjects and methods of instruction, the disciplinary practices and the organization of the various types of schools.

Finally, Mr. Smith undertook to show how much of the Prussian system ought to be utilized in the reorganization of the schools in his own state, and in doing so presented a plan which is remarkably liberal and progressive, though unfortunately it was never really carried out fully until recent years. The state, he said, must assume full responsibility for seeing to it that every child is educated. It should support the schools by public taxation and abandon the practice of branding as paupers those parents who were unable to pay their children's tuition fees. Moreover, the middle classes should receive benefits from the public education of their children as well as the poor, who had free education on the primary level, and the well-to-do, who benefited from the state aid given to the universities and colleges. Adequate provision should be made for training teachers by the establishment of normal departments at the colleges and the university, so that the schools of the state might be served by its own citizens instead of by "birds of passage" who came from the northern states and stayed in Virginia only long enough to pocket a few hundred dollars from a year or two of teaching. Finally he advised that such subjects as history, government, natural science, drawing and agriculture should be taught, and that the profoundly religious type of instruction used in Germany, Holland and Scotland should also be employed in Virginia.

Though this notable report holds an important place in the movement for public education in Virginia, it produced no immediate effect. The Legislature of 1840 and 1841 were deaf to the appeals of Governor Campbell and made no significant improvement in the school system. The work of the reformers was, however, not in vain, as will be shown on a later page.

Mr. Smith showed an active interest in the educational problem

in Danville and its vicinity. He was accustomed to visit the schools of the town. In addition he served as a member of a committee to induce parents whose children were not attending school to send them to the schools receiving state aid. The following account is given of some of his work on this committee:

> Feb. 5 rode to P's schoolhouse. Met him and scholars returning from school. He was dressed in rather mean homespun—a fine eye—but awkward schoolboy manners. Did not seem to care much for getting the poor children into his school. Called on one family, Mr. H's. He is a poor diseased object. His wife and children and every object about the house evincing extreme poverty. . . . Spent night at Major P's—extremely cold, and open door and broken windows made all worse.
>
> Feb. 6. Set out in bitter cold weather. Found another family, Mr. G's. Entered two smart looking boys conditionally. . . . Called then on S.—has four sons and three daughters who ought to be in school—would only enter one daughter. . . . Went on to R's., who entertained us well except broken glasses.
>
> Feb. 7. Milder—clear day. Riding nearly all day. Saw T. H. with two girls and one boy—enters all. H.—one. W. H., guardian, refused two on account of teacher's inefficiency. Same as to G. for two boys and a girl. Mrs. C., a most wretched hovel of poverty—not one in family can read—three ought to be at school. . . . Saw M. who sends two out of four. L.—four out of six and R., two out of three. In all 41—entered—21. Stopped today at a blacksmith shop by a distillery. Smith drunk. Shod my horse. No wonder at poverty with a distillery, poor schoolmaster and no church. Met at Cascade a Mr. I., who refuses to send his children on the funds [i .e., at the expense of the state].

Mr. Smith in August, 1838, visited the Rev. James Morrison, pastor of the large New Providence Church north of Lexington, for the purpose of preaching the "second sermon" on Sunday. He was much attracted by Mr. Morrison's daughter Mary, whom he thought "undoubtedly a fine girl, mild, affectionate, simple and yet smart enough," though "her length is something considerable." The friendship ripened fast in the idyllic beauty of the Rockbridge countryside. The young people became engaged when on a picnic under the Natural Bridge and decided to be married in October, 1838. Mr. Smith thus became connected with a family with strong Presbyterian traditions and, so far as can be determined, of predominantly Scotch-Irish extraction. Mrs. Morrison was a daughter of the well-known Mary Moore, whose adventures as a captive of the Indians while a child were part of the folklore of the Virginia pioneers. Five of the sons of Mary Moore and

brothers of Mrs. Morrison were Presbyterian ministers and were prominent in the religious life of Virginia. One of them, Dr. William Brown, was for many years the editor of *The Central Presbyterian,* now *The Presbyterian Outlook,* published in Richmond, Virginia.

II. At Tinkling Spring and Waynesboro (1840-1845)

In 1840 Mr. Smith accepted a call from the congregation of Tinkling Spring and Waynesboro in the Valley of Virginia. The former church, according to a brief history of it which Mr. Smith later prepared and published,[4] was, in conjunction with that of Augusta, the first Presbyterian Church regularly established in Virginia. The eminent preacher, Rev. John Craig, became in 1740 the pastor of both churches, his salary from Tinkling Spring averaging £9, 10s. per annum during his pastorate. With the growth of the congregation at Tinkling Spring it became separated from that of Augusta and was connected for a time with the church of Staunton, the famous "blind preacher," Rev. James Waddell, serving as pastor. The latter church became independent in 1804 and for a number of years before Mr. Smith became pastor Tinkling Spring had been joined with a new church at Waynesboro.

Mr. Smith was faithful in the performance of his pastoral duties in his new field, as is testified by the reports from his session to Presbytery. The brevity of his diary during these years and the absence of nearly all other sources of information preclude a full description of his life and activities. The following extracts from his diary, however, illustrate the strenuous and difficult nature of his work:

> Jan. 7. Went to see . . . M. who is now professing to rest on Jesus Christ.
>
> Jan. 9. Hearing that Miss A. C. was very poorly, called to see her this morning very early—found her very low—dropsical—resting on the Savior. . . .
>
> Jan. 13. Rather vexed by a sudden call to attend a burial of a child in the mountains—went not with a very willing spirit and felt rebuked by it. It was a distressing scene. There lay the coffin. The

[4] In the *Presbyterian Mazagine,* Vol. II, No. 10, October, 1852.

mother and her five or six girls all weeping, besides four or five boys. Was touched, and determined to attend such calls cheerfully hereafter. . . .

Jan. 20. Yesterday our fast day. After sermon to see M. who is hourly expected to die. . . .

Jan. 21. Yesterday morning rode up to see Mrs. D. Found her entirely resigned and confident.

Another brief record of the time is in the Library of Union Theological Seminary, Richmond,-the rolls of Mr. Smith's "Bible and Catechetical Classes" at Waynesboro in 1844, eighty-seven names from families which have figured conspiciously, not a few of them, in the civil and religious history of the Valley.

Mr. Smith continued to show the interest in education which he had manifested in previous years. He himself conducted a school which had 28 pupils by 1845. He was one of the group who established the Augusta Female Seminary (now Mary Baldwin College) in 1842. The latest historian of the college regards his influence in the founding of the institution as second only to that of the first principal, Dr. Bailey. He also continued his active interest in establishing a genuine system of public schools throughout the state, such as he had advocated in 1839. He took part in a renewed effort on the part of Virginia citizens who were interested in public education to bring about reforms in that field. In consequence of the failure of the Legislature to act upon the proposals which Mr. Smith and others had presented to that body in 1839, popular conventions under the leadership of President Ruffner, of Washington College, Lexington, were held in October, 1841, at Clarksburg (now in West Virginia) and at Lexington to consider the school question. The Lexington convention was composed of representative citizens of Augusta, Botetourt, Bath and Rockbridge counties. In a meeting held at Staunton to choose members for this convention, Mr. Smith made the address and was chosen one of the delegates. The plan presented by President Ruffner and adopted by the convention may very likely have been in part the result of the influence of Mr. Smith. For he took "a prominent part" in the work of this convention, and President Ruffner's plan was in close accordance with the recommendations of Mr. Smith's report to Governor Campbell.

The action taken at the Lexington convention received wide publicity in the press. In the meantime the Society of Alumni of Hampden-Sidney College had proposed that a state educational convention be held in Richmond. This met with general approval, and county meetings assembled in various parts of the state to select delegates, among whom was Mr. Smith. When the convention met he was appointed as one of the committee of three to draft the most important report produced by the convention, that on primary schools. This followed in general the proposals in Mr. Smith's report of 1839, emphasizing the importance of removing the blight cast upon the Virginia school system by its charity feature and condemning the practice of educating children "too often in miserable huts scarcely more comfortable" than those provided for cattle. When the convention presented to the Legislature the results of its deliberations in the form of a memorial, a bill embodying the main recommendations of this document passed the House but failed in the Senate because of the opposition of the conservatives who dominated the eastern part of the state. The same element was able to capture the control of a second state educational convention which met in 1845. Hence the majority of this convention was opposed to any radical change in the existing school system. Consequently the Legislature failed to adopt the reform measures advocated by Mr. Smith and those of his way of thinking. It did, however, establish in all the counties school boards and superintendents with relatively adequately authority and made it possible for eleven counties and four cities to adopt genuine systems of free public schools. Other communities were apparently ready to take similar action when the Civil War intervened and stopped all progress along this line until the period of Reconstruction, when the reformers were able to put into effect a large part of the program which they had so long advocated. At this period Mr. Smith was again to take a prominent part in the movement to improve the public schools.

In 1844 Mr. Smith received a call to the church of Staunton but declined it, partly, it would appear, because of the desire of his congregations at Tinkling Spring and Waynesboro that he should remain. During the following year the Staunton Church renewed the

call. Mr. Smith now stated that he considered it his duty to accept but left the decision to the Presbytery, which, with the reluctant assent of his congregations, agreed that he should go to Staunton.

III. In Staunton (1845-1854)

The church of Staunton, since it had been separated from Tinkling Spring in 1804, had flourished under a succession of pastors and had become one of the most important in that nest of Scotch-Irish Presbyterianism, the Valley of Virginia. The year after Mr. Smith came to his new charge he and his family moved into the newly built manse, in which Woodrow Wilson was afterwards born in the pastorate at Staunton of his father, Dr. Joseph R. Wilson, who came to the church in 1855. This house, which is now maintained as a memorial of President Wilson, is a fine example of the domestic architecture of its period. Situated on the brow of the hill above the central part of Staunton, it affords beautiful views from its rear windows of the city, the Valley and the mountains beyond.

The fullness of Mr. Smith's diary during his years at Staunton enables us to gain a very adequate picture of his activities in that charge. Besides conducting the regular religious services he organized a men's Bible class which he taught himself on Sunday morning. He further enlisted the co-operation of the men of the congregation by establishing deacons as recognized ecclesiastical officers, an enterprise in which he was one of the pioneers in the Presbyterian Church. He encouraged his own deacons to take an active part in religious work and believed that his new plan had worked well. He was especially active in personal religious instruction and counsel. In addition to his regular congregation he felt a responsibility for the spiritual welfare of the girls in the Augusta Female Seminary. He was active also in work with other young people in his congregation. He never indulged in the more extravagant forms of revivalism which were frequently employed in his day. But his religious ministrations were warmly evangelistic. Thus he writes of his work in October, 1847:

October 19. Had a meeting of professors of religion in lecture-room which was well attended and solemn. At night preaching by Hoge to a full and serious congregation. . . .

October 20. Tonight Dr. Rice preached. . . . Kitty H. sent me a note yesterday requesting to see me. I sent for her to come here. She had professed hope. This afternoon Martha L. also professed. Martha D. has been hoping for several days—refers her first permanent impression to the sermon last Sabbath night two weeks ago on Rom. 13:11. Tonight Joe here and on talking with him found him serious—from sermon preached in forenoon on Jer. 8:22. Felt strengthened that I am not living in vain. Oh that God may give me souls for my hire.

October 21. . . . This evening Sam G. and Dr. H. to see me. Both professing anxiety but neither very deep. Had a long talk with them; both seemed interested.

October 26. L. W. came in just before sundown, deeply distressed, confessing his evil practices and above all that he had been trying to drown his serious impression by the use of ardent spirits. His distress was overwhelming. . . .

October 27. Saw L. W. this p. m. He is professing some hope and the most encouraging symptom is that he is so humble and distrustful of self. . . .

October 31. Last night as I got to bed the bell rang and I found T. C. and brother at the door, the latter to see me on religious subjects. They insisted on going away, seeing me undressed. I came in to go to bed, but on second thought called them back. . . . I talked with them an hour and prayed with them.

We have also the account of the results of a protracted meeting held in the winter of 1853:

February 26. Observing considerable feeling [after a sermon on Romans 10:9] invited those who might be anxious to remain and about a dozen stayed.

Three girls on this occasion professed their faith. On the following day,

about a dozen girls came in to talk with me. . . . Think they are all deeply affected. Preached at night but not with the unction I could wish. However, great solemnity. . . .

March 1. This afternoon the girls came again. Some new cases and four or five indulging hope. Lilly and Ella both deeply moved—

> far more than I had supposed. . . . On the whole I am much encouraged. Wish I was more a Christian myself.
>
> March 2. . . . Still new cases of seriousness and new instances of conversion, Nancy R. among the latter. Preached tonight to a large and deeply solemn congregation.

A very considerable part of Mr. Smith's pastoral work at Staunton consisted of ministrations to the Negroes. They attended his church in large numbers and a few were members of it. He preached to them in their own church services. He talked to their children in Sunday School. He gave them religious instruction in personal visits, endeavoring to rid them of their superstitions and afford them an intelligent comprehension of Christian truths. He officiated at their weddings. He visited them in illness, comforted them in their dying hours and preached at their funerals.

Mr. Smith was active in seizing opportunities for special religious work. Thus in 1850 a group of Irishmen employed in railroad construction and living near Staunton attacked another group of their compatriots with whom they had a quarrel and were arrested and placed on trial. Mr. Smith visited them in prison, "distributed some tracts and testaments, which they received very kindly," and afterwards preached to them. He also felt called upon to deal with personal problems not specifically in the religious sphere in the narrow sense of the word. When one of his members was impoverished by a fire, he undertook to raise money to help him out. His efforts met with success and he

> found a lively example of the truth that those who give most for objects of Christian benevolence do most also for objects of charity in aiding the poor.

Some young ladies whom he thought too much disposed to novel reading were properly admonished. Another young lady he told "plainly that she ought to get married." The following extract tells of a still more difficult problem:

> Among other visits called on Mrs. D. (who had just married somewhat late in life) at her request, and found her much distressed at the step she had taken. Rather queer to be comforting a bride.

Mr. Smith was active in religious affairs beyond the bounds of his own congregation. His aid and counsel were often sought in dealing with the problems of the churches adjacent to Staunton. He was faithful in attendance at Presbytery and Synod and generally took a prominent part in the business of these bodies. He had strong opinions, and if he did not precisely like a good fight, he seems to have had no particular aversion to engaging in one when he felt it his duty to do so. Hence he became involved in some of the extraordinary controversies which agitated the churches during the turbulent forties and fifties. In the serious difficulties which arose in 1849 over the relations of the pastor of the Lexington Church with his session and congregation, Mr. Smith was advised in prosecuting the case against the pastor. He was then appointed a Commissioner to the General Assembly and presented the side of the Presbytery when the case was brought up on appeal. He was much occupied in work on committees of the church bodies, especially those dealing with Education, Colportage, Publication and Systematic Benevolence. He also took part in the work of the Virginia Tract Society and was active in the direction of the colportage work in his own community.

A concrete idea of his activities in the church courts may be gained from his account of his share in the work of the Synod of 1849 at Richmond. At the opening of the session he was called to aid in organizing the Synod for its business, was elected Moderator and was kept up till a very late hour studying rules of order and preparing his report on Systematic Benevolence. On the following night he was kept up until three o'clock preparing his report on Colportage. The next morning he presented both reports, and in the opinion of Dr. Moses D. Hoge transacted the business "handsomely." The afternoon, however, he found "not very interesting," since "the brethren talked too long and too minutely as to themselves." During the following morning discussion took place on his two reports presented upon the preceding day. The utmost harmony prevailed and the business sessions closed in "a solemn and affecting" manner.

Mr. Smith was in great demand as a preacher. He served many of the nearby churches when the need arose. Thus in 1852

he filled the pulpit of the church in Harrisonburg at a period when it was without a pastor. In the next year he held a four-day series of religious meetings at Rockfish, preaching on Sunday for one hour and forty minutes and talking on baptism for twenty minutes longer. He then went to Rockbridge and preached at the New Providence Church. In his numerous journeys to Presbytery, Synod and General Assembly he was regularly called upon to preach in the most important churches of his denomination, especially in Charlottesville, Lynchburg, Richmond, Washington, Baltimore, Philadelphia, New York, Wilmington and Columbia. He also made a number of formal addresses in important centers. Thus in 1849 he addressed the literary societies of Washington College on "The Importance and Advantage of Classical Study." In the same year he spoke to the Cadets' Bible Society of the Virginia Military Institute in Lexington on "The Bible, a Book for the World." In January, 1850, he spoke in the chapel of the University of Virginia before the Bible Society of that institution on "The Testimony of Science to the Truth of the Bible."

He prepared his sermons and addresses with great care, sometimes writing them in full, at other times delivering them extempore. He was a severe critic of his own performance as a preacher. Thus he noted in his diary in 1853:

> Preached a good sermon, but faulty as before in wanting tenderness of address and indulging too much in sarcasm and invective. Practical topics as they are called do not suit me. The great topics of gospel truth are better.

Mr. Smith's interest in education during this period of his life is exhibited especially by his close relationship with Augusta Female Seminary, now Mary Baldwin College, which was located almost across the street from what was then the Presbyterian manse. This institution belonged to a type of school, the incorporated seminary, which was playing a leading part in girls' education in the period before provision was made on any considerable scale for such education on the collegiate level. The new Seminary, like other schools of its class, gave thorough, solid instruction in such subjects as Bible study, natural science, history, English, mathematics, lan-

guages, music and art. With a board of trustees composed of leading men of the community and a handsome building erected in the third year of its existence, it had a permanence and solidity not possessed by the purely private schools which heretofore had been the sole medium for girls' higher education in the community. The first principal of the Seminary, who served during the greater part of Mr. Smith's pastorate in Staunton, was the Rev. Dr. R. W. Bailey, a New Englander. He had already had a distinguished career as pastor, teacher and author before coming to Staunton, and after leaving the Seminary he was to become president of Austin College, the first Presbyterian college to be founded in Texas. Mr. Smith was an active member of the board of trustees of the Seminary. He frequently spoke at its public exercises, as, for example, at the laying of the cornerstone of its first main building. He sometimes taught classes in the school. He regularly attended its public examinations and entertainments given by the students, such as the "girls' May Day" in 1849, which he said was "peculiarly pleasant." Several of the students always lived in his home, and he and Mrs. Smith watched over their welfare and development with a deep sense of responsibility.

Another phase of Mr. Smith's work in connection with education was in relation to "parochial" schools, i. e., those operating under the direction of the church and receiving some degree of support from it. In the autumn of 1847 the session of his church, no doubt under his leadership, adopted as a parochial school an institution established in Staunton by a Mr. New. At about the same time Mr. Smith prepared a report for Lexington Presbytery recommmending the establishment of a high school to be under the care of that body. This school was located first at Shemariah Academy and later was removed to Brownsburg. Neither of these ventures appears to have been very successful. The church at Staunton seems to have severed relations with its school after a few years. With respect to the Presbyterial school, Mr. Smith thought there was a "want of energy and confidence" on the part of the Presbytery, and that body was accused by the Rev. James Morrison of neglecting the school. Some members of the Presbytery thought

it could not stand the competition of the academies for boys in Staunton. Accordingly the relationship was severed in 1860.

The history of these institutions is of interest because of the movement during the middle portion of the nineteenth century for the establishment of a general system of parochial schools by the Presbyterian Church, such as has actually been established by the Roman Catholics. Many church leaders believed that the reduction of specific religious teaching in the public schools, which was then beginning to be accomplished in the North, showed that such schools could not be expected to give the type of instruction in religion which was needed and that only in schools controlled by church organizations could this be properly done. Furthermore, in the absence of a satisfactory system of public schools in many of the states there was an additional reason for good church schools. Hence a systematic effort was made under the leadership of Mr. Smith's close friend, Rev. Dr. Cortlandt Van Rensellaer, to establish parochial schools throughout the Old School Presbyterian Church. A large number were established in various parts of the country. But there was much opposition to the scheme. Even before the death of Dr. Van Renssellaer in 1860 the movement had begun to decline, and the whole project was abandoned in 1867.

Another branch of Mr. Smith's work for education was his service as a member of the Board of Trustees of Washington College, to which he was elected in 1842. This institution had no official connection with the Presbyterian Church but it was regarded as one of the assets of that church, since the majority of its Board of Trustees were normally Presbyterians, most of its students were from Presbyterian homes and it furnished a large number of candidates for the Presbyterian ministry. Mr. Smith regularly attended the Board meetings after he became a member and worked hard on such matters as appointments to the faculty and financial problems. He remained almost until the end of his life an active member of the Board of the college, which afterwards became Washington and Lee University.

In the journeys which he had to make for the purpose of carrying on his duties outside the bounds of his own congregation Mr. Smith obtained about the only holidays which he allowed himself

in his busy life. No one could have enjoyed travel more. He had an insatiable curiosity regarding new places, new mechanical processes and the scenes of famous events. Everywhere he went he found friends to visit, and he made these visits with almost incredible energy. Rare was the railway, stage or boat journey when he failed to find an old friend or make a new one.

One of the longest of his journeys was that which he took in June, 1847, as a fraternal delegate to represent the Old School Assembly in the General Convention of the Congregational Church of Vermont. He travelled by stage to Harper's Ferry, arriving there in the forenoon after an all night trip. While there he "passed through the armory and saw how the boring of guns is effected." Then he went by train to Baltimore, Philadelphia and New York; then by boat to New Haven and by train to Northampton. Here, where he spent Saturday afternoon and all day Sunday, he was delighted with the prospect from Round Hill:

> The Connecticut comes winding from the north thru a beautiful valley which is richly set with grass and gardens and crops. Beyond lie the hills east of Amherst. The Holyoke comes on from N. E. to S. W. and through a gap the river makes its way southwardly. The town lies embosomed among trees just at your feet. Amherst with its colleges and other villages are in view and churches and schoolhouses rise up to impress you with the conviction that this lovely view owes as much to moral cultivation as to natural advantages.

After preaching afternoon and evening, he wrote:

> Reflections suited to the day cannot be written. A Sabbath in N[orthampton], the residence of Edwards, in sight of his elms, near Brainerd's grave, calls up so many high and holy emotions, so many rich and solemn and tender and stirring thoughts that the pen refuses its office. The note is here made just to recall the fullness of feelings which cannot be perpetuated or expressed on paper.

He went on the following day through Deerfield, Greenfield, Brattleboro, Bellows Falls—with the beauty of which he was much delighted—and finally, arriving at Springfield, entered the church where the convention was in progress. He preached in the evening, and on the following day he writes:

> I was called on as delegate from the G[eneral] A[ssembly] to report on the State of Religion, which I did. The part of my report touching the labours for the slaves I learned was well received.

After leaving Springfield he went up the valley of the Connecticut to Windsor to visit a friend.

> Windsor [he writes] I found like other N. E. towns built among the trees, long lines of sugar maple adorned the streets making delightful side walks and back from the streets were the dwelling houses nicely painted and covered in with beautiful shade trees and set off with shrubbery. The school house is ever conspicuous in N. E., sometimes neater and sometimes rather neglected, but ever comfortable and well supplied with suitable desks and seats for the pupils.

He returned along the valley of the Connecticut, then across northern Massachusetts to the Hudson Valley and thence to New York City, where he heard the famous Dr. Gardiner Spring and preached himself. Proceeding to Philadelphia, where he visited his friend, Dr. Van Renssallaer, he returned to his home.

In May, 1848, having to attend the General Assembly at Baltimore as commissioner from his Presbytery, he took his wife and another lady to visit Washington, Philadelphia and New York before the sessions of the Assembly had begun. While in the capital, they went in compbany with the well-known Washington minister, Dr. Gurley, to call on President Polk, who in his youth had known Mr. Smith's father-in-law, Mr. Morrison, and who professed a great admiration for the Scotch-Irish. The President, said Mr. Smith, "looked very thin and haggard." He was indeed soon to pass away, worn out by his incessant labors during the Mexican War. The company pursued a vigorous program of sightseeing in Washington, as also in New York and Philadelphia. During his service as Secretary of the Board of Publication in 1853 and 1854, on leave of absence from his church, Mr. Smith made many long journeys. In November, 1853, he went to the Synod of North Carolina at Wilmington, then to Columbia, South Carolina, for the meeting of the General Assembly, and then to Atlanta to a meeting of the Synod of Georgia. During this period he also made long journeys in Pennsylvania, New York and New Jersey.

The full records of his life which Mr. Smith kept while he was at Staunton give us the basis for a fairly adequate idea of his views and attitudes on some of the more important contemporary problems of religion, ethics and public morality. On theological questions he adhered to the position of the Old School Presbyterians. Even the mild liberalism of the New School he thought rather dangerous. In his attitude towards Christian bodies other than his own, he reflected to some degree the denominational feeling which was so characteristic of his times. Yet he maintained cordial relations with other Protestant ministers in Staunton, accepting their invitations to fill their pulpits and inviting them on occasion to preach in his own church. Towards the the Roman Catholic Church, on the other hand, he showed the strong hostility which was so prevalent among Protestants a century ago. He regarded the Roman ritual as mere "mummery." He seemed to derive great satisfaction from the "Popery" sermons that were delivered at many of the church assemblies which he attended. Several times it was his duty to preach these sermons, and in one, probably in all, he denounced the Roman Church as the anti-Christ foretold by St. Paul.

There are a number of explanations for the strong denominational feeling exhibited by Mr. Smith. Differences of faith and practice among denominations were much greater then than now. Furthermore, the line of cleavage among the various religious bodies tended in the middle of the nineteenth century to conform to those among the various social and cultural groups. This is illustrated by the situation in Staunton. Here, according to President Jarman of Mary Baldwin College, there had met in colonial times "two distinct and well-defined cultures, that of the Scotch-Irish Presbyterians and that of the Church of England Communion." This division had continued. In Mr. Smith's time the Episcopalians formed a well-knit social group who were thought by the other religious bodies, especially the Presbyterians, to be attempting to hold in their hands too large a share in the control of the public life of the community.

Another explanation of the strong denominational feelings of Mr. Smith and many of his contemporaries was their intense re-

ligious zeal, which was a result of the religious revivals of the first part of the ninetenth century. The very genuineness of this feeling had given rise to a positiveness of conviction that precluded a tolerant view of divergent religious beliefs. Akin to this depth of religious feeling and partly arising from it was a sense of religious inadequacy arising from a boundless aspiration for a more ardent faith and for a more burning zeal. This is reflected in the personal religious life of Mr. Smith. He saw in himself shortcomings which were scarcely perceptible to other people. He was continually accusing himself of vanity, of ill-temper, of want of affection for his relatives, of coldness in his spiritual life and of ineffectiveness in his pastoral work.

In the field of public morality, one of the problems in which Mr. Smith took especial interest was that of temperance. He was not in favor of the doctrine that the use of alcohol was in all cases wrong. But he took part in organizing temperance meetings and conventions of temperance societies. He frequently spoke at such gatherings. He worked actively for legislation regulating the sale of liquor and for the enforcement of such legislation.

The public question which commanded his chief interest was that of education. As has been shown earlier in this article, both in theory and practice he stood with the more forward-looking leaders in virtually every form of educational endeavor.

His views and work in this field were in part an expression of his affection for his own state and his own section. Another expression of this sentiment is to be found in his inclination to deprecate the tendency in Virginia to permit the submergence of its culture by the employment of an unduly large number of northerners in such professions as that of teaching. He also resented the attack of the more radical anti-slavery agitators against the South. These attitudes did not, however, imply any especial hostility to the North. He had indeed a genuine admiration for the civilization of that section, as is shown in excerpts already quoted from his diary. In many respects he considered northern institutions superior to those of the South. He enjoyed his travels in the northern states and had many warm friendships with northern people.

With regard to the leading ethical and social problem of his day, the question of slavery, Mr. Smith's opinion when he returned from Europe in 1837 seems to have been not very different from those of the conservative anti-slavery leaders of the North. Yet afterwards his views changed. He accepted slavery. He owned slaves himself. At one time he contracted to sell a woman slave with her children, thus involving himself in what was even at that time considered in almost all civilized countries as the worst feature of an evil system.

Yet certain mitigating circumstances affecting these matters must be noted. In the case of the sale contract mentioned, Mr. Smith's reason for his action was that the woman involved had become unmanageable. Upon her promise of good conduct in the future he obtained cancellation of the contract. Furthermore, the prospective buyer was a personal friend in Staunton who would undoubtedly have treated his new slaves well. Again, it must be noted that Mr. Smith's change of opinion regarding the moral evil of the slave system was unquestionably influenced by a similar change which had taken place in the attitude of leaders of thought throughout the South. Few men are able to resist the influence of the "climate of opinion" among those with whom they habitually associate and whose views they respect. Finally, if Mr. Smith modified his earlier anti-slavery position, he came in the years immediately preceding the Civil War to feeling the evil involved in the "peculiar institution" of the South almost as strongly as did northern abolitionists. A description in his diary of the condition of the slaves on a South Carolina plantation which he visited in 1853 is reminiscent of Harriet Beecher Stowe and Frederick Law Olmstead in its emphasis upon the moral and social degradation which might and frequently did develop as a direct result of the slave system. In 1853, when he found it necessary to try to make some arrangements for the sale or hire of certain of his slaves to his father-in-law, Rev. Mr. Morrison, the whole matter caused him acute mental suffering.

> This negro hiring and buying and selling [he records in his diary] perplexes me. . . . [It is] hard to see the right and wrong of

> anything. [I] trust I try to act conscientiously and do for my family and these poor creatures what is right.

And referring to the fact that he had recently declined an offer to serve as permanent Secretary of the Board of Publication at Philadelphia, he exclaims:

> I am filled with amazement when I remember my declination of that Philadelphia nomination.

For if he had accepted he would have been able to escape the evil system of slavery in which he had become involved.

For a number of reasons he refused the same offer just mentioned when it was made to him again in 1854. Three years afterwards, when the necessity of disciplining one of his slaves had forced upon his mind the evil character of the slave system, he wrote:

> [I] have an abiding feeling that the day I turned aside from the Board of Publication was the dark day of my destiny. . . . What a sore evil holding these people is—no abolitionist knows. *Felt* my folly in staying here and mourned the prospects of my children more than ever.

This apprehension of impending doom for the society in which he lived gave a sombreness to Mr. Smith's thought which is a recurrent note in his diary. He was, however, too busy to indulge in morbid melancholy. Though his devotion to his "incomparable wife" and his much-loved children caused him to be fearful of the future, his delight in his association with them was at the same time an unfailing solace. Also his relations with his immense circle of friends, not only in the region in which he lived but in many other parts of the country, gave him great satisfaction, enlarged his vision and increased the scope of his influence.

Near the close of his Staunton pastorate Mr. Smith entered upon a new course of life in serving for a few months as Secretary of the Board of Publication. Then in the Fall of 1854 he began his work at Union Seminary, where he was to remain for the

rest of his active life. This part of his career will form the theme of the forthcoming articles in this series.

In the preparation of this article the author has received valuable assistance from the Editor of the REVIEW in the form of suggestions regarding sources of material, transcripts and digests of pertinent data, etc. Assistance has also been rendered by the Rev. Dunbar H. Ogden, Jr., pastor of the First Presbyterian Church, Staunton, Va., and by the libraries of Union Theological Seminary in Virginia, Mary Baldwin College, Yale University, Teachers College (New York) and the University of North Carolina.

As in the case of the previous articles in the series, Dr. Smith's diary and other material in regard to his life have been made available by his daughter, Mrs. A. J. McKelway, Sr. She requests that any persons who have material of this character in their possession will correspond with her at her residence, 2071 Park Road, Washington 10, D. C.

PATRIOTISM PLUS*

BY THE REV. JOHN ALLEN MACLEAN, D. D.,
Minister of the Ginter Park Presbyterian Church, Richmond, Virginia

"Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Mark 12:17).

"I regret that I have but one life to give for my country." So spoke a young American, Nathan Hale, facing death a hundred and fifty years ago. "Patriotism is not enough," declared Miss Edith Cavell, a British nurse, just before she was shot and killed by German soldiers in the First World War. What was in the minds of these two young people, so alike in their courage, unselfishness and passionate devotion to their respective countries; so dif-

---

*This article will constitute a chapter in a book of sermons by Dr. MacLean to be published this fall by the John Knox Press of the Presbyterian Committee of Publication Richmond, Virginia.

ferent in their dying thoughts and in the last messages they gave to the world they left behind? A careful study of these two statements reveals that they are not conflicting but complementary, thus giving us a better understanding of what Jesus meant when He declared that men were to do their duty by their country but in doing so were not to forget God.

I. An American Patriot

In the American Revolution, General Washington called for a volunteer to go behind the enemy lines, spy out the situation there and report back to him. At first there was no response to the call, but the love of country burned brightly within the heart of young Hale and, with a full realization of the danger involved, he undertook the perilous mission, succeeded in penetrating the British positions and procured the desired information but was captured before he could reach safety. Tried and condemned to die, he was asked whether he had anything to say for himself. He responded in the words, "I regret that I have but one life to give for my country,"—words that have thrilled the hearts of each succeeding generation of young people, noble words that still possess the power to move our hearts and inspire us to worthy deeds.

II. A Universal Instinct

Love of country is a natural and, indeed, a God-given instinct and is to be found among all men. If, with Sir Walter Scott, one asks the question,

> Breathes there a man with soul so dead
> Who never to himself hath said
> This is my own, my native land?

history answers, No. Patriotism is well-nigh universal, and men of all lands, large and small, old and new, love the land of their birth. Patriotism is not peculiar to people of any one race or color or period of history. Today, as always, millions of men, women and children are willing to pour out their life blood for the land they love.

III. America

Surely no people have had greater cause to be grateful to and proud of the land of their birth than those of us who are so fortunate as to live in this glorious land of ours, blessed in so many ways, the land to which many from other countries have come as a refuge. Vast in area, stretching from the Gulf of Mexico to the St. Lawrence and from the Atlantic to the Pacific, with a marvelous variety of scenery and climate and incomparably rich in material resources, our country well merits the words of a hymn which we sing with sincere emotion,

> O beautiful for spacious skies,
> For amber fields of grain,
> For purple mountain majesties
> Above the fruited plain,
> America, America, God shed His grace on thee
> And crown thy good with brotherhood
> From sea to shining sea!

And though our history is brief when compared to that of the ancient lands of the old world, it is stimulating and inspiring. Our pioneer forefathers bade farewell to the relative security of home, crossed the Atlantic in their tiny ships, landed upon strange shores, gradually pushed their way up the rivers, across wide plains, over high mountain ranges and often through enemy country and with indomitable spirit conquered a continent and were never stopped until they arrived at the "End of the Trail" at San Francisco's Golden Gate. No American boy or girl can fail to thrill to the story of the Jamestown settlement, of the Pilgrim Fathers, of Valley Forge and Yorktown. The Declaration of Independence marks a milepost in the long struggle for freedom, not only for the thirteen colonies but for all mankind.

IV. A Refuge for the Poor and Oppressed

More than fifty years ago, through the generosity and friendship of the people of France, Bartholdi's gigantic Statue of Liberty was erected in New York harbor. Since that time more than eighteen millions of men, women and children have sailed the

seven seas of the world, landed at her feet and seen in her flaming torch held high the symbol of hope and freedom. Out of a sympathetic and understanding heart, Emma Lazarus wrote the significant lines inscribed on the statue:

> Keep, ancient lands, your storied pomp, cries she,
> With silent lips. Give me your tired, your poor,
> Your huddled masses, yearning to breathe free,
> The wretched refuse of your teeming shore.
> Send these, the homeless, tempest tossed, to me,
> I lift my lamp beside the Golden Door.

For multitudes, America has been the one and only hope for a better life. And, with all our faults, there are many people in foreign lands who still believe that this country is the world's one best bet for happiness and freedom. The noted French writer, André Maurois, declares, "With no disloyalty to my beloved France, I embrace America. I salute its courage and audacity, its kindliness and good will, its turbulent energy and unconquerable zest. I love your country for the grandeur of its spiritual ideals and physical spaces, the good looks of its people, the comradeship that exists between its men and women. I think I love your country because it is the great hope of mankind." Of course it is not to be assumed that all foreigners share Maurois' sentiments or that we do not come in for our full share of sharp criticism by peoples of other lands. The writer recalls an occasion shortly after the First World War when he was seated in an Edinburgh park talking to a British soldier. Grateful for a little personal favor, "Jock" remarked, "I always say these Americans are not as bad as everybody says they are." Referring to the volume entitled *Mother India,* which exposed the sins of that country, Stanley Jones tells us that an Indian, after visiting America, went back home to write his book and significantly called it *Uncle Sham.* Yet in the first speech after his return from a globe-encircling trip, Wendell Willkie spoke repeatedly of the "reservoirs of friendship" stored up by the United States in such countries as China, Turkey, Egypt, Iran and other nations. A truly great America means much not only to those who live within its boundaries but to all men everywhere. This has been called "the American Century," and our country has

a worldwide responsibility as it enters into the fullfillment of its predestined world leadership. In a highly stimulating article in the Atlantic Monthly for June, 1943, Mr. Archibald McLeish, librarian and litterateur and one of our modern prophets, calls upon us to try to imagine the significance of America's place in the world and to realize that we have a future as well as a present and a past.

V. Are We Worthy?

In his radio broadcast, Mr. Raymond Swing asks us how we would explain to a foreigner our black markets, race riots, industrial strikes, sectional strife and economic injustices. And Mr. David Lawrence, in *The War That Nobody Wins,* reminds us that "while we talk glibly about the world after the present war, there is a war going on in America between classes, economic groups, white and colored races, which is disruptive and destructive to the best interests of our country." Loyalty to our country does not mean that we are to be blind to our faults and uncritical in our attitudes. The highest patriotism sometimes means that we must seek to reform our institutions, correct our national injustices and oppose popular but mistaken conceptions of national greatness. There are other battles besides Bataan and spiritual victories more significant than Stalingrad. It is noble to be willing to die for one's flag. Is it possible that at least as high a type of courage and consecration is required to live for one's country.

VI. A Deeper Meaning Today

While we are always potentially patriotic to some extent, national need and national danger awake within our souls a greater appreciation of our citizenship and a stronger desire to render some real service. In kitchens as well as in camps, in schools and in grocery stores, in factories and on the fields of France, all are trying to serve our country. Once, perhaps, our flag seemed to mean not much more than a bit of bunting waving in the breeze. Now, with thoughts that lie too deep for words and with hearts deeply moved by the sacrifice of thousands of young men and women, the

stars and stripes have a new significance as we sing from our very souls,

> The star-spangled banner, Long may it wave,
> O'er the land of the free and the home of the brave!

VII. But "Patriotism Is Not Enough"

On October 9, 1915, Miss Edith Cavell, an English nurse, stood against a wall in Belgium to receive into her breast the bullets which caused her brave heart to beat no more. At the beginning of the war, Miss Cavell had volunteered for military service. When Belgium was overrun, she was captured with the soldiers she served. Working in co-operation with a Belgian nobleman, this clever, attractive woman helped to arrange and assisted in the escape of more than two hundred British officers and men. She must have known that inevitably she would be caught and convicted, but that knowledge did not deter her. A few hours before her death, a chaplain asked the martyr nurse whether she had any message to give to the world. Her reply was, "Tell my people back at home that patriotism is not enough." Greater love hath no man than this that he lay down his life for his friends. This young woman gave everything for her country, and her people gave her an impressive funeral in Westminster Abbey and later erected a monument in her honor as one of Britain's purest patriots. The *Encyclopedia Britannica* says that her dying words will live forever, along with Nelson's immortal words, "England expects every man to do his duty."

VIII. Not Enough to Die By

What did Miss Cavell mean by her last yords, "Patriotism is not enough"? In the hospitals of London, in the first-aid stations just behind the front lines, this nurse had seen many men suffer and die. Death was common in her experience, but never commonplace. She observed the different ways in which dying men and women and children faced the strangest of all adventures, listened to what they had to say, watched the expressions on their faces. Maybe it was out of this experience that she came to feel that

"patriotism is not enough." A British chaplain wrote to the parents of a Scottish soldier informing them that when he discovered their son's dead body on the battlefield he noticed that the lad's first finger on his right hand was rigidly bent inward, so that it could hardly be moved, and wondered whether this had any significance. As they read the letter, with tear-dimmed eyes, the mother reminded the boy's father that when their old pastor had taught the children the Twenty-third Psalm and had them to recite it on the Sabbath in the little Scottish kirk, he had told them always, when using the first personal pronoun, to closely tightly the first finger, thus emphasizing "The Lord is *My* Shepherd," "When *I* walk through the valley of the shadow of death, *I* will fear no evil." Dying there, all alone, on that terrible battlefield, with the sound of burst shells in his ears, far away from home and loved ones, this boy needed something more than thoughts of the romantic beauty of the highlands, the inspiring story of a great little country, something more even than the knowledge that he was doing his duty for Scotland. He needed the assurance of the presence of One who had said, "Lo, I am with you alway, even unto the end of the world." Neither king nor colonel could go with him down through the valley of the shadow of death, but Jesus Christ could and did, and we may believe welcomed him into another and a better world.

IX. Nor Enough to Live By

Life has never been easy even in time of peace. War multiplies our problems, adds to our burdens and accentuates the trials and the sorrows to which the race has ever been subject. Patriotism helps when parents or wives answer the door-bell to receive the telegram announcing the death of one dearly loved. But belief in the immortality of the soul and in salvation through a divine Savior who said, "Because I live, ye shall live also," means infinitely more in times like these. Nor is love of country sufficient for the long, lonely years ahead through which thousands of handicapped, wounded men will carry their burdens. It is not enough for the patients in the Home for the Incurables or the Crippled Children's Hospital, or for the sufferers with arthritis, cancer, angina pectoris, infantile paralysis. Perhaps Nurse Cavell knew all this. Perhaps

also she knew there were many besides the Apostle Paul who have found His grace sufficient for all their needs. Winston Churchill is the dynamic incarnation of the spirit of John Bull but he would never think of saying to England's sorrowing and wounded and bereaved, "Come unto Me, all ye that labor and are heaven laden, and I will give you rest." Uncle Sam is rich and generous and powerful and will gladly do all he can in a material way for the victims of this bloody, beastly war, but there are many needs our country can never supply. Only God can say, "Like as a father pitieth His children, so the Lord pitieth them that fear Him." The New Deal cannot give a man a new heart; neither can the Old Guard guarantee a good conscience.

X. Patriotism Cannot Purify Our Souls

For the heart of man is deceitful above all things and desperately wicked. History is one long record of disobedience and lust and violence and murders. There is something about participating in war that bruises and bestializes and brutalizes the soul. After months spent in the hell of modern warfare, men are sometimes seized and dominated and destroyed by hellish impulses. This happened after the First World War, when large numbers of soldiers, privates and high ranking officers, threw off all moral restraint, saying to themselves, "After going through such horrible experiences, I am justified in doing anything and cannot be held responsible for my acts." I think of one such man, an officer, who left behind him in America a sweet and lovely girl whom he expected to marry. But upon his return home he was informed by his physician that due to the physical results of immorality committed in France he could never rightly marry any woman. Broken-hearted and ashamed, he told the sad story to his sweetheart. I knew and loved them both. Neither of them ever married. Just recently, after many unhappy years, he died a tragic death. This man's courage could not be questioned. He received the Croix-de-guerre for bravery on the battlefield. He had volunteered for service, and no one doubted that he loved his country. But patriotism was not enough to keep him from ruining his life and wrecking the happiness of the person he loved best in the

world. What he needed was Christian training, and Christian character, and faith in the God who will not permit you to be tempted beyond what you are able to bear but will with the temptation make also a way of escape, that you may be able to bear it, and faith in the Savior who is always and abundantly "able to succor them that are tempted."

This is just one reason why some of us are trying so hard to maintain well-staffed and efficient Sunday schools and strong churches—not an easy thing today. The waging of this war makes tremendous demands upon the time and strength of civilians, and Christians are among the most responsive to all calls to public service. Some day the war will be over and the difficult task of resuming life will begin again. To the Church of Christ God assigned a very important and essential part in the development of His plans for mankind. What sort of Church shall we have after the war is over and the boys come home? While fully recognizing the obligation and the privilege of serving our country, shall we neglect the Church? Jesus, the Head of the Church, said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Sin and suffering and sorrow and injustice and heartache and disappointment and despair and pain and temptation and death will not stop when the war ends, and a strong, vigorous, sympathetic, understanding, loving Christian Church will be needed.

X. Who Will Build the New World?

"Suppose now that it's the day after Armistice," writes a disillusioned modern author, "The world is new—brand new—and *as old as hell.*" We all agree that it must be changed, but who will do the changing? Dr. John R. Mott says that already we have enough blue-prints of a new world to fill all the desk drawers in Richmond. But where shall we find the courage and the will power and the leadership and the faith and the sense of justice with which to build? If patriotism were sufficient, we might leave the job to the Japanese, for whatever we say about them, (and there is a plenty that can be said!), one cannot doubt their fanatical loyalty to their Emperor. The same man may be a patriot and yet a

pagan, a martyr and also a maniac, a convinced loyalist and at the same time a criminal. The representatives of the nations which participated in the League of Nations were all patriotic—too patriotic, in a narrow way, each seeking the welfare of his own country without consideration of the interests of others. It was the wave of intense nationalism and the loss of Christian idealism which kept us out of the League when such participation might have prevented the present world holocaust. Patriotism is not enough to solve the racial question in our Southland, nor the "Untouchable" problem in India, nor the Jewish problem throughout the world. The solution will require the realization of the fatherhood of God and the practice of the brotherhood of man and the universal recognition of the teachings of Jesus Christ.

XI. Man's Deepest Cravings

Augustine said long ago, "Man is made for God and is restless until he rests in Him." "Deep calls unto deep," and our strongest yearnings are for something bigger and greater and more lasting than any nation can fully satisfy. Jesus declared, "He that hath seen Me hath seen the Father," and only in the life and death and resurrection of Jesus Christ is God truly revealed. Love of country is not sufficient to remove the guilt of sin. If it were, the war lords of Japan might face God unafraid. Our country has done much for all of us, but it was not America that "was wounded for our transgressions and bruised for our iniquities and by whose stripes we are healed." We cannot pray to America. America cannot forgive our sins, America did not give us life and cannot save us from eternal death. Our nation will not undertake to teach the next generation to know Jesus Christ. Congress cannot take the place of the Church. Social legislation does not satisfy the longings of the soul. The F. B. I. can help to regulate the outward conduct of our citizens but it cannot change the heart of man. The thief on the cross couldn't have found much comfort in reading the Constitution of the United States.

There are names, dates and places which are sacred in our national history and the very mention of them warms our hearts and stir our emotions: Yorktown, Gettysburg, Appomattox,

Meuse-Argonne, Bataan, Iwo Jima, Normandy. There are also Bethlehem, Nazareth, Jerusalem, Gethsemane and Calvary! We would not want to erase from the calendar the Fourth of July or Armistice Day. But we could not well do without Christmas and Easter. Names of great patriots like Washington, Lincoln, Lee, Wilson and Roosevelt will be gratefully remembered always, but Abraham, the Friend of God, David, the sweet singer of Israel, Ruth and Naomi, Mary and Martha, John the Beloved and Paul the Apostle, Wesley, Calvin, Luther, Knox are not to be forgotten. In the mind and teachings of Jesus, the Son of God, duty to God and duty to country are forever united, not separated! Love to country and duty to God do not conflict. Our Lord has forever joined the two. And what God hath joined together, let not man put asunder!

THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued quarterly—November, February, May, and August. Subscription, $1.50 a year; foreign, $1.75. Single copies, 50 cents.

Published by the faculty of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister Churches.

EDITORIAL STAFF

J. Gray McAllister, D. D., Editor-in-Chief
Ernest Trice Thompson, D. D., Book Editor
Edward Mack, D. D., Associate Editor
W. Taliaferro Thompson, D. D., Associate Editor
Howard T. Kuist, Ph. D., Associate Editor (Advisory)
Albert E. Dimmock, B. A., Business Manager
Jon E. Murray, B. A., Assistant Business Manager

In regard to general matters, articles and editorial business address the Editor-in-Chief; on business matters, subscriptions, etc., address the Business Manager; with regard to books and book reviews address the Book Editor.

In accordance with the general wish of our subscribers, subscriptions are continued unless discontinuance is requested.

Change of address, discontinuance, or failure to receive the Review promptly and regularly should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article. Union Theological Seminary and the editors do not assume responsibility for the views expressed by the contributors.

Address: The Union Seminary Review
Union Theological Seminary
3401 Brook Road
Richmond 22, Va.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D., D. Litt.,
Union Theological Seminary, Richmond, Va.,
Book Editor

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE. *Edited by George Ernest Wright and Floyd Vivian Filson,* with an introductory article by William Foxwell Albright. Westminster Press, Philadelphia. 114 pages. $3.50. Almost everyone will find something of interest and value in this new *Atlas,* so complete is its appeal, and no one who is concerned with Biblical studies can afford to be without it. The remarkably low price of the volume fortunately places it in range of very many, and it ought to become an integral and much-used part of every public and private library. Ministers and Sunday School teachers will of course find it particularly useful.

The *Atlas* contains so much of value that it is difficult to single out instances for praise. There are thirty-five maps on eighteen plates, the work of outstanding cartographers, Georges Barrois and Hal and Jean Arbo. These maps represent a departure in map-making technique developed especially for use in his book, relying for perspective on shading and incidentally reducing the customary welter of place-names to a minimum which are correctly identified. Accompanying the maps is a running commentary on biblical history together with articles on the geography of the various periods. This history, beginning with the Patriarchal period, carries through the spread of Christianity to the time of Constantine. The early sections are the work of Dr. Wright, the editor of the *Biblical Archæologist;* the periods from Alexander the Great, the work of Dr. Filson. Both of the editors are well known for their careful scholarship in Biblical studies.

Other factors which will contribute to the usefulness and appeal of the *Atlas* are a series of fine illustrations, in themselves a commentary on the Bible, a chronological outline of ancient history and an introductory article by Professor W. F. Albright. This latter, entitled "The Rediscovery of the Biblical World," is concerned with the tremendous advances in the past few years in the field of archæology. It sketches the methods of archæology and does much to illuminate the articles that follow. Thorough indices complete the work.

The Westminster Press, the Lakeside Press, responsible for the printing and the satisfying format, the authors and cartographers are due the appreciation of all students of the Bible for this addition to the tools of biblical study. Along with the *Westminster Dictionary* it should take first place among available aids to the more complete understanding of the Scriptures.

B. H. KELLY,
Union Theological Seminary, Richmond, Va

MEET AMOS AND HOSEA. *By Holland Emerson Wolfe.* Harper and Brothers, New York. 180 pages. $2.00. The jacket blurb on *Meet Amos and Hosea* assures us that the "author's analysis and reappraisal of the almost universally misunderstood Hosea are new and significant contributions"; Dr. Wolfe himself speaks of unique studjes and of the "New Perspective," devoting a chapter to the latter. And yet one searches in vain for anything really new or significant. Here is a treatment of Amos and Hosea as the initiators of prophetic religion, a view at least a century old. Here

is an explanation of the ideas of Amos and Hosea as natural developments of mind and experience, again certainly not strikingly new. Here is the exclusion from the biblical text of all that could be "late additions," thus leaving these prophets with a minimum message, the single idea of a one-track mind, which again is a process made familiar by decades of subjective criticism.

Moreover, the author gives little or no evidence for the many emendations, changes of translation and excisions in the text. He promises publication of a "technical treatment" which is to present the "bases of all" textual emendations and deletions of secondary materials." It will be interesting to see the bases for some of the hypotheses the author puts forward. For instance, the martyrdom of Amos is given as a "probability" although the later part of the book accepts it as fact. Again, it is assumed that "Hosea's work circulated originally in two separate manuscripts" and that Hosea's unfaithful wife was turned out by him to be put to death, both of them extraordinary suppositions.

The faults mentioned above are the faults of premature publication. Inclusion of some detailed evidence would have saved this book from the appearance of being based on enormous assumptions. The reviewer doubts that many of the assumptions will bear the scrutiny of scholarship. But primarily the whole purpose of the book can well be questioned. According to the author, the work was "occasioned by a new realization regarding the pertinency of the messages of Amos and Hosea to the times in which we are living." That these prophets are pertinent all would agree. But surely their pertinency does not consist in their remarkable insight, their religious enthusiasm or their literary genius. Whatever relevance they have is based in the Word of God which they proclaimed. That Word is as applicable to our day as to the Eighth Century, B. C., and that is what we need to hear. Psychological studies of the prophets, historical parallels to our age, literary analysis of their prophecies,—all these are valuable only if they lead to a clearer understanding of the Eternal Word. It is in failing to take into account this Word that *Meet Amos and Hosea* and many other studies of the prophets fail to meet the need of our time.

B. H. KELLY.

PROPHECY AND THE CHURCH. *By Oswald T. Allis.* The Presbyterian and Reformed Publishing Company, Philadelphia. 339 pages. $2.50. Dispensational teaching, (e. g., as in the Scofield Reference Bible), declares that the Old Testament prophecies are not fulfilled in the Church, which was a "mystery" whose nature was first revealed to Paul but will be fulfilled literally in the earthly, Jewish kingdom. Of course the Church has always held that the Old Testament prophecies have been and will be fulfilled in the Church. Out of this crucial distinction between the Kingdom and the Church the distinctive Dispensational doctrines grow. In ten chapters Dr. Allis has dealt with these new doctrines, quoting from their recognized teachers, discussing their professed biblical basis and then setting forth in contrast the Church's view and its biblical foundation. Dispensationalists have sometimes charged that those who do not hold their views teach "the doctrines of men" while they expound the Bible. Dr. Allis has gone back to the Bible passages which are given by each group as supporting their interpretation. He points out how Dr. Schofield and others have often misinterpreted Scripture or have ignored Scriptures which were contrary to their dogmatic views. The book is not light reading, for it seeks to get to the root of the matter. But for those "Berean Christians" who are interested in knowing what Dispensationalism teaches and how biblical it is,

this book will be an eye-opener. Dr. Allis has written with fairness, clarity and scholarship, and we can heartily recommend the book to those seeking further light on this theme.

JAMES E. BEAR,
Union Theological Seminary, Richmond, Va.

THE NEW TESTAMENT OF OUR LORD AND SAVIOR JESUS CHRIST. A New Translation *by Ronald A. Knox*. Sheed and Ward, New York. 573 pages. $3.00. Ronald Knox is a son of the Anglican Bishop of Manchester, who, after a brilliant scholastic career and several years of service as a priest in the Church of England, was converted to Roman Catholicism in 1917. He is the author of a number of books (religious and humorous works, including also a number of detective stories). For the past five years he has labored on this new translation of the English Bible.

As the publisher carefully points out, "Monsignor Knox follows the Vulgate; where the meaning of the Vulgate is ambiguous he consults the Greek text; where the Vulgate rendering differs from the Greek, the meaning of the Greek is given in a footnote."

The translation is most felicitous, combining modern diction and clarity with elegance of style and a dignity that is sometimes lacking in our "modern" translations. The translation will prove acceptable to Protestants (except for an occasional note) as well as Catholics and will be a helpful addition to anyone's shelf of biblical helps.

ERNEST TRICE THOMPSON,
Union Theological Seminary, Richmond, Va.

BETWEEN EARTH AND HEAVEN. *By Franz Werfel.* F. Hubner and Company, New York. 253 pages. $3.00. Strange as it may seem, one of the most powerful voices calling for the revitalization of Christianity in our day is that of Franz Werfel, the Jew. Distinguished author of *Embezzled Heaven, Forty Days of Musa Dagh, The Song of Bernadette,* and recognized as a poet and novelist of the first rank, Werfel has now given us his own confession of faith. *Between Earth and Heaven* is composed of four "documents of a lengthy battle" in which the author expresses his own belief and which were originally composed as lectures, in which he endeavored to combat the materialistic and nationalistic doctrines prevailing in Europe before the outbreak of the present war. The documents are entitled "Of Man's True Happiness," "Realism and Inwardness," "Can We Live Without Faith in God?" and "Why Faith in God is Necessary and Unavoidable." In a final section of the book, entitled: "Theologoumena," the author's views on many subjects are summarized.

It is doubtful if any author has more accurately described the ersatz-religions and false philosophies that claimed the allegiance of so many between the two great wars and which have led to such disastrous consequences. Werfel grew up in the midst of this rising tide of "materialistic nihilism" and felt its satanic power. Among the most interesting and instructive features of the book is Werfel's view of Christ. Although he is fully persuaded that Christ is the incarnate Son of God and Messiah, he looks upon the Jew who accepts baptism as a deserter in a threefold sense: a deserter from the side of the weak and persecuted; a deserter from Israel's deepest origins, from Abraham, Isaac, and Jacob; and a deserter from Christ Himself, since he arbitrarily interrupts His historical sufferings. The idea that Israel must play the role of antagonist in the great drama of salvation until the last day but one of world-history is strangely reminiscent

of the Apostle Paul. *Between Earth and Heaven* is a vital and significant book.

MARION A. BOGGS,
Little Rock, Ark.

SYMBOLS OF THE HOLY SPIRIT. *By C. Gordon Brownville, D. D.* Fleming H. Revell Company, New York. 140 pages. $1.50. Life can be beautiful. We can think and act in a way that is harmonious with the best things of life. It is possible for us to become more and more like Jesus Christ. This is accomplished only by the ministry of the Holy Spirit within to make more understandable the supernatural work and power of the Holy Spirit. Dr. Brownville draws many interesting and illuminating analogies from nature. Christ used this method of teaching spiritual truth when he speaks of the sower, pearl, leaven, tares, wheat, seed and drag-net. Many of the symbols of the Holy Spirit are most winsomely and attractively presented. From the opening chapter, "Like a Dove," to the closing exposition, "Oil for the Light that Lights the World," the reader's mind is stimulated with new and interesting suggestions while the heart burns within.

JAMES L. FOWLE,
Chattanooga, Tenn.

AN ESSAY ON MAN. *By Ernst Cassirer.* Yale University Press, New Haven, Conn. 237 pages. $3.00. Ernst Cassirer is a distinguished European philosopher now teaching at Yale. Since the publication twenty years ago of his great work, *Philosophy of Symbolic Forms,* his chief interest has been the philosophy of human culture. "Human culture taken as a whole may be described as the process of man's progressive self-liberation. Language, art, religion, science, are various phases in this process. In all of them man discovers and proves a new power—the power to build up a world of his own, an 'ideal' world." The distinguishing characteristic of man is his ability to think in symbols. Upon this ability his whole culture has been erected. "It is symbolic thought which overcomes the natural inertia of man and endows him with a new ability, the ability constantly to reshape his human universe." In successive chapters in this brilliant discussion the author applies this concept of symbolic thought to religion, language, art, history and science. It is magnificently done.

Cassirer's philosophy is a 'functional' one. "Man's outstanding characteristic, his distinguishing mark, is not his metaphysical or physical nature—but his work." With this in mind, the author says in his chapter on religion, "A philosophy of human culture does not ask the same question as a metaphysical or theological system. Here we are not inquiring into the subject-matter but into the form of mythical imagination and religious thought." Nevertheless the intellectual atmosphere of the book has a material as well as formal tendency. Possibly we have no right to demand of the author that he answer questions that are not in his mind. However, we cannot keep such questions out of our own minds; nor can we avoid the feeling that in the present predicament of man no book that discusses his history and his chief concerns should leave us without some judgment on the Christian faith and at least some hint as to his eternal hope.

J. J. MURRAY,
Lexington, Va.

PRISONERS' QUEST. *By D. H. C. Read.* The Macmillan Company, New York. 160 pages. $1.50. In a German camp for British officer prisoners of

war, the author, a British Chaplain, delivered this series of lectures. He treats of the basic matters of the Christian faith in a fresh and compelling manner. The book is interesting because of the circumstances under which it was prepared but the subject-matter and the treatment make it of interest in its own right without regard to those circumstances. Chaplain Read's presentation of the Christian faith has been justly likened to *The Case for Christianity* by C. S. Lewis. His style is clear and readable and his attitude and his logic give evidence of a cultured Christian spirit. For those who wish a modern apology for the basic ideas of the Christian faith, this book will prove of real value.

DANIEL P. MCGEACHY, JR.,
Clearwater, Fla.

RELIGION AND THE ISSUES OF LIFE. *By E. W. Lyman.* Association Press, New York. 140 pages. $1.00. This little book presents in a simple way some basic ideas of Christianity, along the lines made familiar in the Hazen Books, of which this may be regarded as a summary. There is scarcely anything new in it, and nothing radical, though it is not written from the most conservative point of view. But it might prove a handy manual to suggest to some one who wants to know what answer Christianity has to life's problems and wants to know without reading too much. It might also serve to allay the fears of some who suppose that liberal Christianity is not Christian.

KENNETH J. FOREMAN,
Davidson College, N. C.

SOMETHING ABOUT KIERKEGAARD. *By David F. Swenson.* Augsburg Publishing House, Minneapolis, Minn. 173 pages. $2.50. This is a splendid introduction to the thought of Kierkegaard by one of the best qualified men in America to interpret him. The late David F. Swenson was one of the first men in America to discover Kierkegaard. He himself tells us the story of his finding of the *Concluding Unscientific Postscript* and of his reading this massive volume through almost at a sitting. From this time on he became an interpreter of Kierkegaard to the American public at a time when the great Dane was almost unknown to the English-speaking world.

This volume is a compilation of a number of addresses concerning Kierkegaard given by Swenson over a period of years as he sought to prepare the American people for an understanding of Kierkegaard. The first chapter is a masterly summary of the life of Kierkegaard, with an emphasis on those events in his life which prepare us for an understanding of his thought. In the second chapter, Swenson develops the idea that Kierkegaard is the Socrates of the modern world. In the chapters that follow, Swenson develops Kierkegaard's idea of the dialectic and of existential thinking as contrasted with objective thinking. The closing chapter is a summary of Kierkegaard's attack on the press,—an attack which raises the question of the right of the press with its popular appeal to pass judgment on basic human issues.

In a sense Swenson's book is out of date. The vast body of translation and interpretation of Kierkegaard which has gone on in the last few years in English was not in existence when Swenson prepared these lectures. But just because he does not assume on the part of his reader any previous knowledge of Kierkegaard, this book will always remain one of the best books with which to begin to make our acquaintance with Kierkegaard.

And it will be read with equal interest by those who have already begun to explore the vast Kierkegaardian literature.

HOLMES ROLSTON,
Charlotte, N. C.

OUR CREED: What Lutherans Teach and Believe. *By J. M. Weidenschilling.* Concordia Publishing House, St. Louis. 136 pages. 75 cents. This book offers a brief course in Christian Doctrine, prepared for individuals and groups within the Missouri Synod of the Lutheran Church. As would be expected, the theology is confessional and very conservative. Evolution is regarded as dangerous error. There are numerous illustrations.

THE NATURE AND ORIGINS OF SCIENTISM. *By John Wellmuth.* Marquette University Press, Milwaukee, Wis. 60 pages. $1.50. This is the 1944 Aquinas Lecture at Marquette University. Scientism is defined as the modern phenomenon of regarding the scientific method as the only reliable method of achieving knowledge, which knowledge consequently cannot rise above probability. It entered the modern world through Descartes but had its roots among certain medievals in a loss of confidence in the power of the human mind. The author deals primarily with the origin of this skepticism. Probably the most effective critiques of scientism have been written by A. N. Whitehead and Etienne Gibson. The modern world is under the spell of a pseudo-scientific authoritarianism from which books of this sort may help to deliver us.

LAWRENCE K. KINNEY,
Southwestern, Memphis, Tenn.

THE MORAL THEORY OF EVOLUTIONARY NATURALISM. *By William S. Quillian, Jr.* Yale University Press, New Haven, Conn. 154 pages. $3.00. Naturalism and the evolutionary hypothesis were both adumbrated in Greek thought and both frequently reappeared in the history of philosophy. It was not until after 1859, however, that they began to assume their present meaning and importance. The combination of Darwin's thesis with the empirical and utilitarian thought of the 19th century in England opened the way for a developed evolutionary naturalism. Naturalism asserts that "the universe requires no supernatural cause or government, but is self-existent, self-explanatory, self-operating, and self-directing." The naturalistic philosopher had been vexed by the problem of explaining the phenomena of life and mind until the evolutionary theory made it possible for him to conceive of mental and moral evolution as a function of biological evolution. Then it became possible for the evolutionary naturalist to seek a moral theory based upon the principles of natural evolution.

Like all such aberrations, this was a criticism of the custodians and exponents of Christian truth. The evolutionary naturalists believed that the advance of science had invalidated the doctrines upon which a religious ethic is based, and, further, that any such ethic introduces immoral elements and undesirable effects. Being deeply concerned for moral reform, they, therefore, sought to replace the religious with a "scientific" ethic.

It is this ethic which Dr. Quillian describes and criticizes, and he has provided a careful and compact analysis of this type of thought. He deals with the work of Darwin, Spencer, W. K. Clifford, Leslie Stephen, Guyau and Westermarck, though Westermarck diverges from the school in his subjectivity and ethical relativism. These writers show a general agreement upon the interpretation of all moral elements as the result of an evolutionary process as the discovered means effective for the attainment of human ends.

These ends generally have a hedonistic character or are subsumed in the idea of increased quantity or quality of life. The determining factor in moral development is believed to be the struggle for survival, and conduct derives its moral character from the fact that it contributes, or does not contribute, to the preservation of the life of the species.

Dr. Quillian recognizes certain values in this type of thought. Its affirmations are valid within the limits of its own assumptions. It has illuminated the moral problem by its study of the developments involved in the struggle for survival, it has clarified our concept of the moral nature in man, and, most important, it has provided a social interest and concern. But it is also involved in illogicalities. It frequently depends upon the very dubious doctrine of the inheritance of acquired characteristics and upon the idea of the "moral sense." Further, it tends to hedonism. But its major weakness is the illegitimate, illogical and wholly unjustifiable transition from a purely descriptive to a normative morality. The writers of this school make such a transition, although their own presuppositions and self-chosen limitations strictly forbid it. For "in so far as the evolutionary moralist's treatment of ethical questions is naturalistic, it is not normative; and . . . in so far as normative considerations are introduced, it is no longer merely naturalistic."

Dr. Quillian believes that the primary fallacy of this type of thought lies in the prior assumption as to the nature of reality. Such an inadequate concept of reality denies man's unique rational powers and the possibility of the supernatural. The dependent moral theory must therefore prove inadequate, and this inadequacy requires the evolutionary naturalist to violate his own principles by forcing the transition from descriptive to normative morality.

The book possesses worth and interest for the Christian in offering a presentation and a refutation of a very common and very unchristian point of view. To the Christian mind it may afford an opportunity for the examination of hitherto unexamined assumptions.

FRANK LEWIS,
Durham, N. C.

CHURCH HISTORY IN THE LIGHT OF THE SAINTS. *By Joseph A. Dunney.* The Macmillan Company, New York. 464 pages. $2.75. Father Dunney is the scholarly pastor of a Roman Catholic Church in Albany, New York. As the title of his book suggests, he has written a history of his church around the life of outstanding Roman Catholic saints, one for each century. The book is written for the edification of the laity, to instruct and to inspire them in the Roman Catholic conception of history. Peter is introduced as the Universal Bishop even in the Jerusalem Council; miracles connected with the lives of the saints are accepted without question; the brutality of the Inquisition is admitted; the "so-called Reformation" produced two gigantic evils: it secularized life and it played into the hands of the greedy State. "From now on the State would grow daily more powerful and more tyrannical as Machiavelli's dark image became an actual reality." Rejection of the wise words of Leo XIII, isolation of "the capital of the ages," prepared the way for World War I and for the Global War, which has shaken the very foundations of civilization.

ERNEST TRICE THOMPSON.

THE MARCH OF TRUTH. Twenty historical Miniatures. *By Dr. Stephen Szabo.* With twenty pen drawings by Reynod H. Weidenaar. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 296 pages. $2.50.

In these historical miniatures Dr. Szabo presents twenty memorable scenes, or revealing incidents, in the lives of the Reformers, including all the well known and some of the lesser known. Each incident is graphically described as though by an eyewitness. For young people, or for older ones who will not read more fully into the lives of the Reformers, these miniatures will prove interesting and inspiring. It would be a good book to read aloud to the family. E. T. T.

THE LOCI COMMUNES OF PHILIP MELANCTHON. With a Critical Introduction by the translator, Charles Leander Hill. Meador Publishing Company, Boston. 274 pages. $3.00. It is very strange, when we think of it, that none of the works of Philip Melancthon, not even *The Loci Communes*, have ever before been translated into English. For Melancthon was the scholar of the Reformation in Germany and next to Luther its greatest theologian. And *The Loci Communes* was the first systematic presentation of the Protestant theology. Dr. Hill, a Negro scholar, now Professor of Philosophy at Morris Brown College, translates from the earliest edition, written in 1521, when Melancthon, a young man of twenty-four, held very closely to the ideas of Luther. In later editions Melancthon enlarged his earlier work, and besides additions in matter and improvements in style introduced important modifications of his earlier views on predestination and free will, on the real presence and on justification by faith. After Melancthon's death *The Loci* continued to be published, and various commentaries were written on it. For fifty years it was a textbook of theology in the Universities of Germany.

In addition to the translation Dr. Hill gives us a biographical sketch of Melancthon, a critical estimate of his character and influence and a history of the formation and character of the Loci Communes up to 1521.

Though this book does not give us the final theology of Melancthon, it is a very valuable contribution to theological literature.

ERNEST TRICE THOMPSON.

PASCAL: GENIUS IN THE LIGHT OF SCRIPTURE. *By Emile Cailliet.* Westminster Press, Philadelphia. 383 pages. $3.75. The name of Pascal is commonly associated with the arithmetical (Pascal's) triangle, with the law of pressure known as Pascal's and with the modern theory of probabilities which he founded. At the age of seventeen this French genius wrote a treatise on conic sections, utilizing principles still used today, and the next year he invented the calculating machine. It is vaguely known that Pascal's writings marked an epoch in the development of French prose style. But to readers of *Pascal: Genius in the Light of Scripture* these fragmentary bits of cyclopedic information will find proper perspective and Pascal as a Christian layman and thinker will emerge as the larger measure of his greatness.

M. Cailliet has succeeded in the effort to present a full-length analysis of Pascal's 17th century religious life and thought. He has not attempted a chronicle of Pascal's accomplishments, although these necessarily come out in the writing. Neither is this a comprehensive study of Pascal's cultural significance, although this too is involved. The central figure of the book is Pascal, a spiritual pilgrim whose progress was not unlike that of St. Paul's and Augustine's before him. The author's thesis is that Pascal as saint and as scientist is to be understood rightly only in light of biblical theology and the Bible's influence upon him.

This point of view was advanced by Professor Cailliet in a series of lectures delivered at Princeton Theological Seminary in the summer of

1943. These lectures were subsequently published under the title of *The Clue to Pascal* (Westminster Press. 1943. 187 pages. $2.00. See THE UNION SEMINARY REVIEW, Vol. LV, No. 2, February, 1944, pp. 176-177). The five chapters of the earlier book have been incorporated in the present larger work.

President John A. Mackay in a Foreword to *The Clue to Pascal* stated, "Blaise Pascal was as great a thinker in the realm of religion as he was in the realm of science." The stature of the Christian thinker who emerges from M. Cailliet's pages makes such a statement credible.

In spite of the Catholicisms inevitable to such a subject, the Calvinist reader will find familiar material in M. Cailliet's interesting treatment of original sin, total depravity, predestination and election. He may be surprised to discover that Pascal could be led by his comprehensive study of Scripture to an evangelical experience and understanding while determining to live and die in the Roman Catholic Church "and in communion with the Pope, its sovereign head; outside of which, I am fully persuaded, there is no salvation." M. Cailliet, who left the Roman Catholic Church for the fellowship of evangelical Christians, thus concluded *The Clue to Pascal*: "Never was a Roman Catholic nearer evangelical Protestantism, nor farther away. In this supreme antinomy is summed up for us the secret of Pascal, and of his anguish."

This is a closely composed and fully documented book by a master in the surprisingly wide field of Pascalian studies, but the conscientious scholarship does not hide a wise spiritual understanding on the part of the author. M. Cailliet knows Pascal and what has been written about Pascal; he knows his Bible too and uses it with illuminating insight. A carefully written book demands and deserves careful reading. This one will open to such a reader an area of the history of Christian thought too little known by readers in this country.

PAUL LESLIE GARBER,
Agnes Scott College, Decatur, Ga.

PRESBYTERIANS: THEIR HISTORY AND BELIEFS. *By Walter L. Lingle.* John Knox Press, Richmond, Va. 127 pages. 75 cents. For many years now Dr. Lingle's book, under this title, has been the best available book for young people, and for laymen generally, on the history and beliefs of Presbyterians. This new revised edition has been brought out by our Committee of Publication to meet a continuing popular demand. The book has been rewritten, with some new material included, and unfortunately, some of us will think, reduced to three-fourths of its former size. But this new stream-lined edition will be more usable for courses on the Presbyterian Church in our summer conferences and training courses.

Dr. Lingle presents not only an interesting and readable account of Presbyterian history, including two chapters out of twelve on the history and work of our own Church, but also an exposition and defense of Presbyterian polity and the main doctrines of Presbyterianism. The author may lean over backward in discovering biblical warrant for our Presbyterian courts; his vindication of predestination (involving the destiny of immortal souls) by referring to an architect's blueprints for a building (bricks, pipes, etc.) may not carry complete conviction, but among most Presbyterians this also will be counted to him for righteousness.

This is a book designed to give the reader a greater pride in and a vital knowledge of Presbyterian history and beliefs. It will continue, and with good reason, to be widely used throughout the Church. It might be used

very profitably by the pastor as the basis of a series of messages to his congregation.

ERNEST TRICE THOMPSON.

A DIGEST OF THE ACTS AND PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, 1861-1944. Authorized by the General Assembly. *Edited and prepared by James A. Millard, Jr.* Presbyterian Committee of Publication, Richmond, Va. 543 pages. $3.00. The last Assembly's *Digest* (which was merely a revision of an earlier work) appeared in 1922, almost a quarter of a century ago. It was bulky, badly arranged, contained a great deal of irrelevant material and omitted some that was important. This new *Digest*, an entirely new work, is up-to-date, including acts of the 1944 Assembly; it is exceedingly compact, well arranged, very carefully edited, easy to use, and, so far as I have been able to discover, quotes or refers to all of the really important Assembly actions. Editorial notes, summaries and numerous cross-references add greatly to the value of the work. This is an indispensable reference work for any one interested in the actions of the General Assembly in the past, present or future, and one that should find a place on the shelves of every minister in the Assembly.

The Church owes a great debt of gratitude to Dr. Millard for the immense amount of labor he has expended on this book, and for the very high quality of his work. It is a modern *Digest* and one of which the Church can be truly proud. The index has been prepared by Dr. E. C. Scott, Stated Clerk of our General Assembly, who has otherwise encouraged and aided in the production of the book.

ERNEST TRICE THOMPSON.

I HAVE SEEN GOD WORK IN CHINA. *By Sherwood Eddy.* Association Press, New York. 137 pages. $1.50. In this brief book Mr. Eddy gives some impressions and convictions which issue from his three decades of observation and experience in China and among the people of China. In the first chapter he presents very concisely a glimpse of China's great civilization, the character of her people and her internal problems. This is followed by a chapter outlining the country's contacts with the west,—political, military, and missionary. The author then discusses Sun-Yat-Sen and the founding of the new "Republic"; Chiang Kai-shek and his problems; the Churches and the Y. M. C. A. in China; the breaking down of the ancient wall of exclusion; and, finally, the writer's vision of a new China in the future. Mr. Eddy is thoroughly at home with the Chinese people, their problems, their unrealized resources and possibilities. His book is an excellent primer for the reader who has but little familiarity with the background and present conditions in the land of which he writes.

DONALD W. RICHARDSON,
Union Theological Seminary, Richmond, Va.

TALES FROM AFRICA. *By Alice Geer Kelsey.* Friendship Press, New York. 80 pages. Paper, 50 cents. This collection of very simple stories, suitable for children, is one of a series in the 1945-46 Literature Program of the Missionary Education Movement. The stories are well told, and the leader of a children's group will find them helpful in creating interest in missionary life and work, especially among the boys and girls of Africa.

DONALD W. RICHARDSON.

THIS IS JUDAISM. *By Ferdinand M. Isserman.* Willett, Clark and Company, New York. 238 pages. $2.50. The title of this book is inaccurate. There are many kinds of Judaism. A passenger on a great city's open summer car a certain morning saw three representatives of differing Judiasms board the car as it passed through a densely populated Jewish section. In fact, there are many varieties of Judiasm, from the strictly orthodox Jew, who is ever careful in the use of his cooking utensils in order to prevent unlawful contamination of his food with forbidden swine's fat, all down the long line of liberalizing to that apparently largest group of American Jews who attend no synagogue whatever, having by-passed the externals of religion.

Rabbi Isserman's book presents that form of Judaism commonly known as "Reform Judiasm," a minor group, now growing, however, under the liberalizing influence of Gentile contacts in this free homeland of ours. It so nearly approximates Unitarianism that the author gives frequent and approving recognition of the latter as a near cousin to "Reform Judaism." Long ago Israel Zangwill brought his reputation-making *Children of the Ghetto* to end in a paragraph describing Unitarianism as the bridge over which Christianity eventually will pass to Judaism. The Judaism of this book is American Unitarianism with retention of more or less of the Hebrew ritual. It is characteristic of *very* liberal Jews to observe, at most, circumcision and the Day of Atonement. This book, written in easy, popular style, seems intended as help for the understanding of Reform Judaism by young or uninformed Jews and as explanation of liberal Jewish thought and practice to Gentile readers. Both orthodox Jews and Christian Bible believers will revolt against its unconditional surrender of Old Testament authenticity and veracity in conforming to the most radical criticism, the kind "made in Germany." The Judaism of this book gives scant credit to Patriarchs Abraham and Moses. Its origins are chiefly exilic and post-exilic. The close kinship of "Reform Judaism" and non-Christian Unitarianism, featured in this book, is full of suggestion for candid appraisal.

EDWARD MACK,
Orange, Va.

THEY FOUND THE CHURCH THERE. *By Henry P. Van Dusen.* Charles Scribner's Sons, New York. 145 pages. $1.75. This book is very largely an intimate and inspiring narrative of the experiences of our soldiers, marines, sailors and aviators in their war-time contacts with the peoples of the Pacific islands and of other countries to which our armed forces have gone. Throughout this island world our men have come upon individaul Christians, churches, Christian communities and out-of-the-way mission stations. On all the mission fields they have met with friendly welcome, aid and protection; they have been supplied with food, shelter, and medical care and have found a quality of Christian faith and life, both individual and corporate, seldom seen in "Christian America." We have here a wonderful story of the way in which our warriors have in unexpected places come upon living epistles of Christ, monuments of God's power to save and eloquent witnesses to the effectiveness of the missionary causes. These men who have thus come face to face with the fruits of mission work have a radically changed attitude towards the Christian missionary enterprise. They confess that they have cast aside many of their former ideas about missionaries and mission work and are now enthusiastically all out for the cause of missions. The book should be placed in the hands of every one who is skeptical about the value of the foreign mission movement.

DONALD W. RICHARDSON.

GREATER GOOD NEIGHBOR POLICY. *By Wade Crawford Barclay.* Willett, Clark and Company, Chicago. 257 pages. $2.50. Protestants in the United States are taking new interest in the countries to the south of us, partly because of the War and the Peace in the Making, which emphasizes American solidarity, and partly because of the attack made by members of the Roman Catholic hierarchy on Protestant missions in South America in the name of the Good Neighbor Policy. The best answer to this attack, the best justification of Protestant missions to Latin America, the best presentation of the social and religious situation in Latin American Countries yet to appear, is offered by this book.

For the last eighteen years Dr. Barclay has been Executive Secretary of the Joint Committee on Religious Education in Foreign Fields. He has traveled extensively in South America and in Mexico. Personal observation, official contacts and scholarly research combine to give him authority in this field.

The author contends that the Good Neighbor policy as developed by our Government in recent years is good so far as it goes but that a Greater Good Neighbor Policy is required in which, in addition to all that Government can do, religion and the agencies of organized Christianity shall have their share. "As in the United States, two essentially different forms of Christianity are represented in Latin American countries, Roman Catholicism and Protestantism. This book is a plea for understanding, tolerance, and cooperation between Protestants and Roman Catholics in the interest of spiritual unity—an end, which, it is maintained, can only be achieved through a remaking of the social order in accord with a truly Christian pattern. Necessary means include freedom of religion (such as has long obtained in the United States but is lacking in many of the Latin American states); an enlightened, vital religious life; more and better education; vast improvement in basic economic conditions and the common welfare; and the development of adequate religious leadership." Dr. Barclay compares and contrasts the policies and the achievements of the Roman Catholic and the Protestant Churches in each of these important fields, against a rich historical background. He makes it clear that Roman Catholic practice falls far short of the best Roman Catholic ideals. Leaders of the Christian Church should read this book as a matter of course. We wish that secular editors, political leaders and moulders of public opinion generally could be induced or compelled to do likewise.

ERNEST TRICE THOMPSON.

FLIGHT TO DESTINY. *By Ruth Isabel Seabury.* Association Press, New York. 124 pages. $1.25. Born in India, reared in China, educated in America, France and England, Theodore Carswell Hume, the subject of this book, was truly a citizen of the world. He was an alumnus of Hill School, Yale, and Union Theological Seminary, New York, and a graduate student at the Sorbonne and at Oxford. Thus his brilliant mind was richly prepared for his chosen work, the gospel ministry in the Congregational Church in America. After three brief but eminently successful pastorates in America, he was sent to Europe by the World Council of Churches to direct the work of relief and reconstruction among the churches of the continent. On his way to Stockholm, on a neutral plane, he was shot down by an enemy flier. His short, exciting, fascinating life is portrayed in this brief volume, which consists of four parts; a tribute by Ruth Isabel Seabury; a biographical sketch by Douglas Horton; extracts from his journal and letters written from London during the last few weeks of his life and a series of Worship Services and Litanies from his pen. The book is stimulating and suggestive.

ROBERT A. LAPSLEY, JR.,
Roanoke, Va.

FAITH OF OUR FIGHTERS. *By Chaplain Ellwood C. Nance.* Bethany Press, St. Louis. 304 pages. $2.00. The people at home, especially near relatives, are concerned about the spiritual condition and experiences of those serving in the Armed Forces. This book is a collection of statements on this subject by leaders of the Protestant, Catholic and Jewish faiths, including Chaplains, enlisted men, line officers and a nurse. The author says, "Here is a large amount of first-hand personal testimonies—with very little editorial comment or appraisal—the men and officers being permitted to tell you in their own words how they feel and what they think about religion." You learn how Chaplains are trained, how they serve and the response to their ministry. It is the most comprehensive and revealing book on the religious situation in the Army and Navy to appear thus far.

DAN T. CALDWELL,
Richmond, Va.

A VERY PRESENT HELP: A TRIBUTE TO THE FAITHFULNESS OF GOD. *By Lt.-General Sir William Dobbie, G. C. M. G., K. C. B., D. S. O.* Zondervan Publishing House, Grand Rapids, Mich. 94 pages. $1.25. The heroic governor of the famous island of Malta, "the most bombed spot on earth," exalts the faithfulness of God and His willingness to answer prayer. General Dobbie traces his religious experience, paying hearty tribute to Christian home influences and telling of God's overruling providence which caused him to enter the British Army. Experiences of God's care and intervention in World War I and in Palestine precede the story of the "miracle of Malta," which is a thrilling story. The General does not believe that God is on the side of the "bid battalions" nor could he, after his experiences there, of which he says, "God was with us. I know He was, definitely and practically, in our difficult times. It is marvelous in our eyes." This forthright testimony by a famous Christian general is a splendid book for service personnel and will furnish the preacher with telling illustrations of God's faithfulness.

JAMES S. ALBERTSON,
Bethesda, Md.

TOWARD THE UNDERSTANDING OF EUROPE. *By Ethan T. Colton.* Association Press, New York. 86 pages. $1.00. This book is written to provoke purposeful thinking about how the pieces of broken Europe are to be fashioned together to present war-sick humanity with fair prospects of enduring peace. Mr. Colton, who has a gift for popularization, writes especially for Americans who know little about European territorial disputes. He discusses the problem of Poland, Bohemia, Hungary, the Balkans, Italy, the danger of power politics on the Continent of Europe and the essentials and price of peace. Mr. Colton is neither optimistic nor pessimistic, but realistic. There are many more pretentious books but this is an excellent primer. And many will read and enjoy this book who would pass over a more pretentious volume.

ERNEST TRICE THOMPSON.

CHRISTIANITY AND THE CULTURAL CRISIS. *By Charles D. Dean.* Association Press, New York. 211 pages. $2.00. Although history is being played out in plain view of this generation, we are so caught in the machinery of the thing and in the maelstrom of war that we lack the ability to find ourselves culturally and we are not sure where we are going. And even the function of religion in the present crisis is open to debate. Some say there is nothing outside the realm of religion, no area into which religion

should not be a force and a field. Others restrict religion to the purely personal. To the clearing of this confusion of face this book by the rector of the Episcopal Church in Kirkwood, Missouri, is dedicated. It is a philosophical treatment and becomes a little too heavy at points for casual lay reading, but it deals with life just where we are living it and makes a great and a definite contribution to straight thinking in a confused time. The author's chapter on property, called "Who Owns What?" is a great discussion of fundamental stewardship of possessions. The author also writes about the effect of machines on culture, of the evolution of work, unemployment, social security, leisure, the world community, the Church and the school, and Christianity and the future. The book is a valuable addition to those dedicated to the production of Christian citizenship in the present and post-war civilization.

ROSWELL C. LONG,
Greenwood, S. C.

BROTHERHOOD THROUGH RELIGION. *By Paul N. Elbin.* Dorrance and Company, Inc., Philadelphia. 153 pages. $1.75. As Dr. E. Stanley Jones says in his Foreword, Dr. Elbin has learning, Christian motivation and courage. It is heartening to have the president of a state college (West Liberty, W. Va.) write a book so shot through with religious convictions. The book is popularly written, with good illustrations, and is challenging. It would be an excellent tonic for ministers who think their sole duty is to comfort saints and save sinners, for the author reminds us prophetically that a religion which fails to issue in a brotherhood which breaks down barriers is either false religion or very imperfect religion. "The lost gospel," he writes, "is the familiar gospel of the brotherhood of man as a result of the fatherhood of God." That is naïve, outmoded liberalism, yet its basic contention, that for the Christian who calls God Father, all men must be brothers, is sound. The author's sociology is better than his theology.

HARRY G. GOODYKOONTZ,
Denton, Tex.

THE ECONOMIC ORDER AND RELIGION. *By Frank H. Knight and Thornton W. Merriam.* Harper and Brothers, New York. 275 pages. $3.00. What is the role of religion (especially the Christian religion) in the Economic Order? Frank H. Knight, who is Professor of the Social Sciences in the University of Chicago, argues that religion by its very nature tends to sanction "whatever is established, in belief and attitude as well as social structure and relation and the patterns of behavior." It has uniformly opposed economic progress, therefore, and will continue to do so. Christianity also errs, he affirms, in emphasizing good will rather than intelligence in the solution of economic problems. "In religion, truth is to be had by act of will, by faith, a voluntary acceptance, embracing and taking possession, which is explicitly antithetical to inquiry and investigation or critical judgment." Modern Christians interested in social progress will feel that Professor Knight has set up a false antithesis and that his views of Christianity and its role in history is distorted and inadequate. It must be admitted, however, that he recognizes the many openings which Christians in practice have afforded him and gets in a number of telling shots which thoughtful Christians would do well to ponder, especially those who think that evangelism is the sole task of the Church.

Thornton W. Merriam, formerly chairman of the Board of Religion in Northwestern University, sets forth the Economic Ideals of Liberal Christianity, believing that the Christian Religion has a vital role to play in eco-

nomic progress. He believes, however, that "if there is to be an alliance between economics and religion, it is obvious that readjustments on both sides are necessary. Religion must lose the feeling that it has some peculiar method of discovering truth about mundane matters. Economics must get rid of what almost amounts to an anti-intellectualism in the fields of values and irresponsibility in the moral realm. No marriage of these interests, or any effective communication is possible until both have modified their outlooks." Mr. Merriam describes "the Christian intention to bring the economic system under the control of socialized purposes democratically evolved" and offers many valuable suggestions regarding the contribution which the churches and other Christian groups may be expected to offer "to the alliance of economics and religion."

The book is in effect a debate between two very able thinkers. Knight offers his statement and Merriam offers his; then each writer is given opportunity for rebuttal. The debate is conducted on a high level and will prove stimulating to any one interested in the general subject.

ERNEST TRICE THOMPSON.

LABOR AND TOMORROW'S WORLD. *By G. Bromley Oxnam.* The Fondren Lectures for 1944, Southern Methodist University. Abingdon-Cokesburg Press, New York and Nashville. 153 pages. $1.50. Bishop Oxnam, one of the world's most far-sighted Christian leaders, now President of the Federal Council of Churches, believes that tomorrow's world will be shaped predominantly by labor and "that the kind of world that labor will build will be determined by the kind of leaders labor possesses, and they, in turn, will be determined by the kind of ideals to which they give their minds and hearts." It is important, therefore, that the Church should know what is in the workers' mind and heart and what are the goals now being sought by labor unions, by Socialists and by Communists. It is important, too, that the Church should develop leaders able to speak to labor and a strategy that will train such leaders in the years that lie ahead. To interpret the mind of labor to the Church and to suggest the means by which the Church can win labor for the ideals of Christ is the twofold objective of this book. Bishop Oxnam succeeds admirably in interpreting labor's goals and strategy. The chapters on What is the Workers' Heart and What is in the Workers' Mind; the chapters in which he allows the trade unionist, the Socialist and the Communist to speak are excellent. "It is a commentary upon our complacency," he remarks, "that in the training of our ministers we require, and properly so, an understanding of the religions of the world and do not insist upon at least an acquaintance with the philosophies that are commanding the loyalties of the virile youth of our day. It is not Buddhism, Hinduism, nor any other religion that challenges Christianity today. It is, rather, those mighty movements that seek to liberate mankind by striking from his personality the shackles of economic and racial injustice."

The final chapter, in which Bishop Oxnam discusses the Christian Mission and the Workers of the World, is also suggestive. The author pleads for "a new missionary movement born of humility, grounded upon a thorough mastery of religious thought, reared in the most rigorous of scientific training and dedicated to labor, that the idealism of Jesus may come alive in the practice of the community." His most concrete proposal is that his own denomination think in terms of sending fifty of its finest youths each year into the work life of the nation, fifty young people, carefully trained, who may be expected in time to become Christian leaders of labor. Whether or not this is the proper method, the missionary movement for which the author pleads is urgently demanded.

ERNEST TRICE THOMPSON.

THE CHURCH AND THE LIBERAL SOCIETY. *By Emmett John Hughes.* Princeton University Press, Princeton, N. J. 307 pages. $3.00. Taking "liberal" in a special sense of counting the idea of God superfluous, the writer contrasts the medieval with the modern world. The idea of God articulated in the one but does not in the other. Writing from the Roman Catholic standpoint, the author insists on "the worth and the necessity of institutional mediation between God and man." A Protestant will find this book significant without accepting the institutional account.

The author points to the historical breakdown of medieval social thought. Otherworldliness, by which not only were all things of this world leaned toward the next but also were endowed with the spiritual quality of the next, gave way in modern times to interests confined to this world only. Functional values relating one thing to another in an ascending scale all the way to God gave place to secular sanctions with no value recognized higher than man. Religious ethics was displaced by economic considerations, men becoming utilitarian and acquisitive. Our Western world stands indicted as a material success and as a spiritual failure. Perhaps the medieval world never worked as well as Mr. Hughes supposes but he points significantly to the Christian heritage of principles we need to recover for the direction of men and society today.

LAWRENCE F. KINNEY.

CHRISTIANITY AND DEMOCRACY. *By Jacques Maritain.* Charles Scribner's Sons, New York. 98 pages. $1.25. Man has achieved at great cost a sacred truth, the great Thomist declares, the truth that the energies of the gospel must take expression in temporal life. The good tidings that throw open heaven and eternal life have implications also for transformation of the life of earthly societies. These "political and social implications must at all cost be unfurled in history." The author insists that the democratic impulse burst forth in history as a temporal manifestation of the inspiration of the gospel. Maritain likes the definition of democracy as "the government of the people, by the people and for the people." And he expects the leadership for a worthy and human democracy especially in France to rise from common humanity, the plain people. Nazism he condemns as opposed to the democratic principle and the Christian principle. Communism rejects the Christian principle, and Maritain states that in consequence it is in ultimate opposition to the democratic principle. Communism is not an economic system alone but a philosophy based on a rejection of divine transcendence. He welcomes Communists to the true program of heroic humanism and he sees signs of the Russian people rising above the code of Communism. Here is a book with light for our times.

LAWRENCE F. KINNEY.

THE TEN COMMANDMENTS IN A CHANGING WORLD. *By Isaac Klein.* Bloch Publishing Company, New York. 141 pages. $1.00. This Army Chaplain combines a wide knowledge of Jewish sources with an alert social interest in applying this ancient code to present-day problems. The book would be strengthened by an acquaintance with the 1939 report of our General Assembly's Committee on Social and Moral Welfare.

JOHN GREY,
Charlottesville, Va.

FACING THE FUTURE UNAFRAID. *By Bishop G. Bromley Oxnam, D. D., Litt. D.* Fleming H. Revell Company, New York. 76 pages. $1.00. A series of addresses on the theme, "I see men marching from competitive

struggle to cooperative enterprise, from selfish nationalism to sensible internationalism, from religion grounded in authority to a religion based upon experience." One is amazed by Oxnam's belief that Yankee ingenuity which has conquered the wilderness around us will likewise transform the wilderness within human relations.

JOHN GREY.

THE DARK NIGHT OF THE SOUL. *By Georgia Harkness.* The Abingdon-Cokesbury Press, New York and Nashville. 192 pages. $1.50. The response to articles on what the Spanish mystic St. John of the Cross called "The Dark Night of the Soul" convinced Miss Harkness that the subject should be treated more adequately. After defining the experience as one "of spiritual desolation, loneliness, frustration, and despair which grips the soul of one who, having seen the vision of God and been lifted by it, finds the vision fade and the presence of God recede," she finds that experience described with characteristic exactness in Jeremiah, Job and the Psalms, by St. John of the Cross, Madame Guyon, Thomas á Kempis, Brother Lawrence, George Fox and John Bunyan and in the case histories of four of those who replied to earlier articles. Upon viewing the theological implications, Miss Harkness presents as the main contention of the book the belief that the experience must be dealt with "*both* as a sin and a disease," which will admit of no uniform treatment. Physiological, emotional, environmental and moral factors, often closely interwoven, must be dealt with, and the Christian faith which will lead out of the experience must be held forth as a task as well as a gift. This is a book not only for those who must experience or deal with the dark night of the soul, but also for those who are concerned about spiritual "dryness."

C. IRVING LEWIS,
Charles Town, W. Va.

YOUR PROBLEM—CAN IT BE SOLVED? *By Dwight J. Bradley.* The Macmillan Company, New York. 213 pages. $2.00. The author of this book is a "personal consultant," an ordained Congregational minister and former professor of Andover Newton Theological School. The chapter headings give the nature of the book: The Truth About Your Problem, Of What Are Human Problems Made?, The Know-How of Problem Solving, How to Diagnose Your Problem, Six Typical Problems and Ways to Their Solution, How Does Your Problem Look Now? and What Next? The book is intended for "the average (?) intelligent person who is prepared to follow a drastic solution . . . for getting life into better shape." No superficially "spiritual" solutions are suggested. That sounds good, for many ministers are guilty of making the solution seem too easy or, rather, that all we need is some spiritual salve to ease the pain. However, the author oftens appears to find "problems" where they may not be at all, and every "problem" with him appears to raise another. It is like the too familiar experience of taking a car to the garage to have some little adjustment made only to discover a dozen other things need to be done! There is such a thing as raising problems just like there is the danger of producing doubts where they may not have existed before. One chapter sub-head gives away the case: Let Problem-Solving Be Your Religion. The resources in our Christian faith are treated too lightly, and in the six "typical" problems that are presented as case studies it is of more than passing significance that the one case that seemed hopeless because of the lack of response on the part of the client was "Doctor Churchman" who came to consult about his wayward son! The book, however, does suggest

a technique that could be helpful for all and it gives a somewhat fresh approach to the popular subject of personal guidance and counselling.

JAMES APPLEBY,
Anderson, S. C.

UPON THEE, OH LORD, I DAILY CALL. *By Charles Haddon Nabers.* Keys Printing Company, First Presbyterian Church, Greenville, S. C. 79 pages. 35 cents. This little booklet contains seventy-five devotional thoughts selected from the morning broadcasts by Dr. Nabers over Station WFBC. They cover a variety of subjects drawn from the author's experience and reading and offer a devotional thought and a prayer for the day. Being undated, they may be used at any time though some have been suggested by special days and seasons of the year.

DANIEL P. MCGEACHY, JR.

PRAYERS OF THE SPIRIT. *By John Wallace Suter.* Harper and Brothers, New York. 50 pages. $1.00. An Episcopal rector offers a wide variety of brief prayers for all sorts and conditions of men. Odd and usually forgotten groups are here given place, as, for example, persons suffering from nervous breakdowns. School and college groups seem to have been omitted. It is hoped that the author will write again and enlarge this small collection.

KENNETH J. FOREMAN.

DEVOTIONS FOR YOUTH. *By C. R. Gilbert.* Association Press, New York. 144 pages. $1.75. Mr. Gilbert, from his considerable experience with youth groups, has brought together several different types of worship programs for use outdoors and in. They are not distinguished for literary polish or beauty but they are simple and direct and usable. Some sections of the book are given to other material, less devotional in nature, which can be used in young people's meetings. One senses a lack of spiritual maturity in some of these programs, and this raises the question whether in a worship service for young people there ought not to be a higher level than that on which the young people themselves usually move. A worship service might well be not merely a transcript of an immature mind's gropings but a challenge to explore a spiritual sky.

KENNETH J. FOREMAN.

CROSS AND AFFLICTION. *By Rev. R. C. Rein.* Concordia Publishing House, St. Louis. 77 pages. 40 cents. This paper-bound booklet, published now in a revised and enlarged edition, contains a series of meditations first on "The Christian's Cross" and second on "The Christian's Affliction," which will be read with profit by those who are called to go through the valley of suffering and sorrow. The book is printed and bound for gift distribution. The comfort offered is that of old-fashioned Biblical piety.

PLEASANT PATHS. *By Vance Havner.* Fleming H. Revell Company, New York. 95 pages. $1.25. Each of the brief chapters of this book of devotional meditations begins with some well presented truth in the everyday world and closes with an application of that truth to personal religious living. The meditations, stimulating and strengthening, are written in a delightfully winsome, homespun style and with refreshing spiritual insight. They will prove of more than ordinary interest.

ROBERT W. KIRKPATRICK,
South Boston, Va.

ONE GOD—The Ways We Worship Him. *By Florence Mary Fitch.* Lothrop, Lee and Shepard Company, New York. 144 pages. $1.00. Exceedingly timely are these simple, clear and sympathetic portrayals of the basic beliefs and practices of Judaism, Catholicism and Protestantism. While the author faces frankly their differenecs in viewpoint, she also reveals their underlying unities. While the book is planned primarily for "teen-agers," their parents and teachers will find it highly illuminating. The passages of Scripture and the graces and prayers will prove helpful for use in family worship. The profuse use of photographic illustrations adds greatly to the beauty and the effectiveness of the presentation.

MRS. EMMET F. HORINE,
Louisville, Ky.

HYMNS IN THE LIVES OF MEN. *By Robert Guy McCutchan.* Abingdon-Cokesbury Press, Nashville and New York. 208 pages. $1.50. Dr. McCutchan has written this survey of the development of congregational singing and hymns after many years of devotion to the subject. Not only has he trained hundreds of church musicians in several outstanding institutions. He has also profoundly influenced American taste in hymns by editing *The Methodist Hymnal.* This reviewer admires this hymnal as one of the greatest in existence today. Dean McCutchan then issued a handbook to this hymnal entitled *Our Hymnody,* probably the finest collection of hymn stories available. Knowing this background the reviewer approached this new volume with keen anticipation and he was not disappointed. Here is a book which traces with clear diction the wonderful story of hymns through the ages. Hymns have wrought mightily within the lives of men and in these pages we are told how. The material for such a book is of immense proportions. Dr. McCutchan has chosen the most important periods in the historical development and made them live. For those leaders who realize the potentialities of great congregational singing and yet who know that they lack a basic understanding of the whole field, let me recommend this little volume as an important contribution.

JAMES R. SYDNOR,
General Assembly's Training School, Richmond, Va.

HOW TO IMPROVE YOUR PREACHING. *By Bob Jones, Jr.* Fleming H. Revell Company, New York. 126 pages. $1.50. As the author suggests, this book will prove of value particularly to the young preacher and to the older minister who has had no seminary training. Others will find it worth reading for the sake of those portions which crystallize some truth but vaguely realized before. The author does not attempt to be exhaustive and yet he deals in a helpful way with such subjects as the importance of preaching, the arrangement of content, delivery, the conduct of the formal worship service, and radio preaching. The practical conclusions reached by Dr. Jones show a keen sense of what is psychologically sound and their application should help any minister fulfil, as the author states it, "his duty to be the best preacher *he* can be."

ROBERT W. KIRKPATRICK.

THE PREACHER'S VOICE. *By William C. Craig and R. R. Sokolowsky.* The Wartburg Press, Columbus, Ohio. 132 pages. $2.00. Most ministers at one time or another have probably felt the need for more adequate speaking voices. Either throat discomfort at the end of a day of preaching or a vague sensation of monotony in one's own voice may have stimulated this sense of need. Obviously the best way to develop the finest type of vocal

mechanism is to combine private study and practice with the personal supervision of an expert teacher. In many cases this latter study is impossible. A good text then can give valuable guidance. *The Preacher's Voice* is the combined work of a professor of speech in the Evangelical Lutheran Seminary in Columbus, Ohio, and a speech pathologist who has an international reputation for professional excellence. The chapters deal with the mechanism of the voice with clear illustrations, with some common ills of the preacher's voice, with general hygiene for his voice. The chapter on Delivery of the Sermon is especially helpful. This little book has real merit and will provide genuine help in improvement of the preacher's voice. This reviewer still believes, however, that he would recommend Anderson's *Training the Speaking Voice* as the most important contribution to this field in years.

JAMES R. SYDNOR.

NARROW IS THE WAY. *By William E. Park.* The Macmillan Company, New York. 170 pages. $2.00. The preacher has no more demanding nor more responsive audience than young people. Freshness of language and illustration, the absence of dogmatism, and sincerity of approach are essentials of effective preaching to the young. This book of sermons by the President of Northfield Schools fulfils these qualifications with plenty of margin to spare. They have been tested and refined in delivery to students of many Eastern schools. The book is of uniformly high quality. After reading the book one finds it easy to understand why Dr. Park is considered one of the most effective speakers in the East. The sermons are rather short, often illuminated with flashes of quiet humor, always simply expressed, avoiding the words and phrases worn smooth and meaningless by constant usage. Four occasional sermons are included and fifteen others with suggestive titles. Some titles are: Creative Anxiety, The Fellowship of Common Need, The Sorow of the World, It's Hard to Be Good, The Source of Hope, Voluntary Sacrifice.

Here is no great, systematic exposition of the Christian faith. But it is excellent preaching and will compare favorably with any volume of sermons the reviewer has seen recently. One is confident that the students who listened—and you may be sure they did listen—came away each time with something strong and dependable and challenging.

WARNER L. HALL,
Tuscaloosa, Ala.

THINGS IMPORTANT. *By Darwin Xavier Gass.* W. A. Wilde Company, Boston. 164 pages. $1.50. With the cross of Christ in the foreground of his thought the author gives us in this small volume twenty-six brief, incisive sermons. He treats familiar themes in a fresh and suggestive way. His aim is well expressed in the opening sentence of one of his messages: "It is our purpose to consider these words, spoken by our Master, with reference to a few of the things that concern us here and now, in the light of the total picture of His ministry while on earth." Following three discourses on The Way of the Cross, there are seven on The Words from the Cross, seven on Important Christian Beliefs (based on the Apostle's Creed), and nine on The Inclusive Prayer, which is the prayer that our Lord taught his disciples. The style is simple and unadorned. The author, a native of North Carolina and a minister of the Evangelical and Reformed Church, finds in the central teachings of the Christian faith the dynamics of the Christian life.

HENRY WADE DUBOSE,
General Assembly's Training School, Richmond, Va.

THE VICTORY OF THE CROSS. *By George Taylor, Jr.* Fleming H. Revell Company, New York. 96 pages. $1.00. This book begins with a sermon in which the abiding value of Gethsemane is presented as a surrender to the will of God by Jesus supremely perfect enough to startle the world into a desire for holiness. Five sermons follow in which the words from the cross are interpreted as a picture of Christ's own religious experience, an experience containing spiritual values which can become ours through Christ. The final message points to the resurrection of Jesus and our life after death as the hope which enables us to rise above the ills of life.

J. WALTON STEWART, JR.,
Charlotte, N. C.

DIVINE PRIORITIES. *By H. A. Ironside.* Fleming H. Revell Company, New York. 104 pages. $1.25. This is a book of nine sermons preached by the pastor of the Moody Memorial Church in Chicago. The sermons may be characterized as warmly evangelistic, aptly illustrated, simple and earnest in appeal, interwoven throughout with well-selected quotations from Scripture. Two sermons dealing with the doctrines which distinguish Protestantism are particularly effective.

J. WALTON STEWART, JR.

THE TWO EDGED SWORD. Expository Sermons *by Norman F. Langford.* The Westminster Press, Philadelphia. 194 pages. $2.00. A book of sermons is an invitation to take a trip with a minister into the treasures he has found in the word of God. If it be worth reading there are possibilities of the reader's spirit being stirred, and that is always a great gain. If the reader be a minister he will rejoice in the appeal made to his own heart to strive to be a better craftsman. Looking at a work of homiletic art one sees what a sermon can be by the grace of God and by dint of the hard work of a skillful laborer. The reading of *The Two Edged Sword* will quicken the mind, bid one to see new possibilities and encourage the heart to behold what treasures can be carried in earthen vessels. Too often when we think of expository sermons we get a vision of drabness. But this volume reveals that expositions of the right sort can be interesting, appropriate, timely and timeless. The titles and the choosing of texts indicate the skill of the artist. The first of the book's twenty-seven sermons is Regimentation and Election and deals with the problem of the individual and the crowd. The text is, "I tell you in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." There are three sermons on The Woman of Samaria, dealing with the three ideas of Invitation, Judgment, Crisis. Whatever the text may be, all the light is focused on the face of the Lord and Saviour of mankind. The young author of this volume is at present minister of St. John's United Church at Levack, Ontario.

JAMES W. JACKSON,
Columbia, S. C.

THE EIGHTH FEAR. *By Lewis Robeson Akers.* Abingdon-Cokesbury Press, Nashville and New York. 128 pages. $1.00. Congregations are interested in sermon series. Ministers, put to at times to find suitable themes for such series, will be interested in this one of nine sermons. They are built around a mathematical theme, diminishing numbers,—The Eighth Fear, The Seventh Church, The Sixth Freedom, The Fifth Cross, The Fourth Window, The Third Front, The Second Chariot, The One Thing, Nothing!

The exegesis is sometimes a trifle fanciful but the sermons are always interesting, timely, and definitely evangelical.

ROBERT A. LAPSLEY, JR.

WHERE ARE WE IN RELIGION? *By Joseph Fort Newton.* The Macmillan Company, New York. 82 pages. $1.50. This splendid little book is by the distinguished minister of the Church of St. Luke and the Epiphany in Philadelphia. He is best remembered as one in the famous succession of ministers at the City Temple in London. He is the writer of a well-known syndicated column and as such is one of the best known religious figures in Christendom today. This book of nine chapters consists of spiritual studies which have a variety of theme but with a unity of faith and point of view. The titles are intriguing: The Lamp of Poor Souls, the Remembrancer (this must have been a beautiful communion meditation), The Fifth Gospel, etc. The last named, actually an exposition of the book of Revelation, shows what Biblical preaching can be at its highest. The reading of this volume will do good to your own soul and you will want to give it to your friends and to all those who would be interested in seeing what the Eternal Message is in the light of the present day.

JAMES APPLEBY.

ONE MAN'S RELIGION. *By Frederick K. Stamm.* Fleming H. Revell Company, New York. 151 pages. $1.50. In simple language which flows so easily that you keep on reading in spite of a determination to lay the book aside, Dr. Frederick K. Stamm, minister of the First Congregational Church in Chicago, presents sixteen topics which deal with matters of major importance for every reader. The direct conversational style which has made Dr. Stamm's radio programs so attractive is equally effective in this book designed to bring the average man into vital relationship with a God whom he will find both real and personal. These themes embody two excellencies to a remarkable degree. First, the illustrations are new and apt. Second, the outlines are clear and comprehensive. The tone is positive and the messages all encouraging.

CHARLES HADDON NABERS,
Greenville, S. C.

A TREASURY OF GREAT SERMONS. *Selected by Daniel A. Poling.* Greenburg, Publisher, New York. 198 pages. $1.50. It is true, as Dr. Poling points out, that no two editors will agree on the world's greatest sermons but certainly every reader will admit that this is a rich treasury of some of the world's greatest sermons. Many of the most famous sermons are included: To the Birds, by Francis of Assisi; Enduring Persecution for Christ, by John Calvin; Sinners in the Hands of An Angry God, by Jonathan Edwards; The Greatest Thing in the World, by Henry Drummond; Unconscious Influence, by Horace Bushnell; The Expulsive Power of a New Affection, by Thomas Chalmers; The Call to Unity, by Charles H. Brent; God Is My Fuehrer, by Martin Niemoeller. Other sermons, by such men as Bishop Joseph Butler, Frederick W. Robertson, Charles H. Spurgeon, Henry Ward Beecher, Dwight L. Moody, Phillips Brooks, Charles E. Jefferson, Harry Emerson Fosdick and George A. Buttrick make this a very valuable collection indeed. Each sermon is intropuced with biographical notes and comments by Dr. Poling.

E. T. T.

VICTIM OR VICTOR. *Edited by Paul Zeller Strodach.* The Muhlenberg Press, Philadelphia. 210 pages. $2.00. Even in non-liturgical Churches there is an increasing demand for scripture studies and gospel themes appropriate to the pre-Lenten seasons. This volume is a series of sermons by representative ministers of the United Lutheran Church in America centering in and interpreting the way of the Cross. The sermon theme of Dr. Paul Scherer serves as the title for the book. Other significant themes are Christ's Call for Complete Consecration, The Secret of Greatness, The Faith That Serves, The Road to Victory, Triumphal Entry. The volume includes a sermon appropriate for each of the days of Holy Week, an exposition of the Seven Words from the Cross and two concluding messages on the Resurrection. "Victim or Victor" is more than another volume of sermons. It conveys living messages from living men whose words give evidence that they know Him in "the fellowship of His suffering."

MARION A. BOGGS.

BEST SERMONS, 1944 SELECTION. *Edited by G. Paul Butler.* Ziff-Davis Publishing Company, Chicago. xxiii plus 362 pages. $3.00. That the title of this book is well chosen becomes increasingly apparent as one reads this collection of fifty-two sermons which were preached in 1943 and in 1944 by Protestant, Catholic and Jewish clergymen in America, England, Europe and Asia. The selection was made from over 6,000 entries by Dr. G. Paul Butler, religious editor of the *New York Mirror,* aided by an Advisory Committee of outstanding ability. These sermons speak with authority and power on the individual and social needs of today. In addition to the obvious benefits of a book of outstanding sermons, this volume leaves one with a profound sense of the possibilities and value of great preaching.

ROBERT W. KIRKPATRICK.